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THE PROVINCE OF THE INTELLECT IN RELIGION

DEDUCED

FROM OUR LORD'S SERMON ON THE MOUNT,

AND CONSIDERED WITH REFERENCE TO
PREVALENT ERRORS.

BOOK IV.

THE SEVENTH CHAPTER OF ST. MATTHEW,

CONSIDERED AS

THAT ENTIRE CHRISTIAN LAW OF REST,
OR OF SPIRITUAL DISCERNMENT AND HOLY ENERGY,

WHICH COMPLETES

THE ENTIRE CHRISTIAN LAW OF WORK,
GIVEN IN THE FIFTH AND SIXTH CHAPTERS.

Being the Christian Advocate's Publication for 1848.

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Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἐστὶ· καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.—1 Cor. ii. 14, 15.

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NOTICE.

IN the Fifth and last Book, Examples will, if God permit, be given—especially from the Patriarchal History, and from the Doctrines of Justification and Sanctification,—of the Manner in which the great Spiritual Verities finally revealed on the Mount, are shadowed forth in the Inspired History, and embodied in the genuine Doctrines, of the Church.

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ERRATA.

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... 226, line 9 from bottom, ... so far— ... —so far
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BOOK IV.

THE LAW OF SPIRITUAL DISCERNMENT.

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So far as our examination of the seventh chapter of St. Matthew has hitherto proceeded, we have observed a definite and peculiar character in the Laws which it contains.

Thus for example, the Commandment in the sixth verse of this chapter, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you," was found to furnish an addition to the two previous Laws, of giving to those who ask of us (v. 42), and of giving to them as before God and not as before men (vi. 4), such as makes this special Body of Law intelligibly complete, and determines for us finally and effectually the whole matter of giving, in its genuine Christian aspect. We further perceived a difference of character between this third Law and the two which precede it, no less real than that which obtains between the first and second: the first determining the thing to be done; the second, the right way of doing it; whilst the third presents the real or spiritual grounds on which it ought to be done.

In the same manner we found that the Body of Law regarding Prayer had its completion in the immediately succeeding portion of this seventh chapter, from verse 7, "ask and it shall be given you" &c., down to the great central Law of doing as we would be done by, contained

in verse 12; whilst the next two verses (13 and 14), "enter in at the strait gate," &c., gave a similar perfection to the Law of Fasting or refraining. Also, we felt ourselves justified in designating these completing Laws contained in the seventh chapter, as LAWS OF SPIRITUAL DISCERNMENT; because each of them presented and enjoined not so much the thing to be done or the way of doing it, as the real or spiritual as well as intelligible grounds of doing or refraining from it.

We are then already in a condition to perceive that these three successive portions of the seventh chapter furnish a completion, at once practical and spiritual, to the Laws or Directions which regard the WAY of Christ, considered as distinct from the TRUTH as it is in Him on the one hand, and from the genuine Christian and spiritual LIFE considered as inwrought into our own Being on the other.

We have further seen in the third Book how the remaining portion of this seventh chapter, from its 15th to its 27th verse inclusive, furnishes a similar addition to that Body of holy Law which we have designated generally as LAWS OF THE LIFE: each portion in order of that whole LAW OF THE LIFE finding its ideal and practical completion in a corresponding portion of this seventh and last chapter of the Sermon on the Mount.

Thus the whole of this seventh chapter, with the exception of its first five verses, has been already brought under examination, and we have already perceived, in each of its successive portions, a series of distinct Laws completing those which had before been given, and penetrating them with a more spiritual light and power.

If then we have not deceived ourselves in this matter, if the completion of the foregoing Laws by those contained in this seventh chapter, be not fanciful but real—so far as we have already examined these two orders of holy Law with reference to such a relation between them—it will be worth our while to examine these first five verses of the seventh chapter in connexion with the first part of the whole Law previously given by our Lord on the Mount, that we may assure ourselves whether the same order obtains here also: that is, whether these verses furnish us with a LAW OF SPIRITUAL DISCERNMENT thus completing that whole threefold LAW OF THE NAME, THE KINGDOM, AND THE WILL, which, as we have already seen, is THE TRUTH, and which we now perceive is the only part of our Lord's previous legislation that has not yet found, in this last portion of His Sermon, its appropriate spiritual completion. To those who have already discerned and entered into the essential Order which pervades all these living and quickening Words of our Lord, it will appear sufficiently improbable that that Order should in this one instance fail. Nor will this anticipation disappoint them. These five verses do indeed constitute such a LAW OF SPIRITUAL DISCERNMENT—such a LAW OF REST (for so also we may rightly term it) to that whole Body of working Christian Law, which is the practical Law of our renewal from day to day; which has its centre in the LAW OF THE KINGDOM, its foundation in the LAW OF THE NAME, and the key-stone of its heaven-reaching dome in that LAW OF THE RENEWED WILL which is the royal Law at once of Christian Liberty and of holy Love.

We shall be aided in perceiving that this is so, by considering the Law against Judging here given, as being a more inward and spiritual Form of the Law against Coveting, just as the threefold LAW OF THE NAME, THE KINGDOM, AND THE WILL, given by our Lord on the Mount, is a more inward and spiritual Form of the Law there set forth by Him, as uttered to them of old time.

It may indeed, at first sight, seem that Judging has little to do with Coveting; and still less with those manifestations of falsehood and evil, which the Law against coveting strikes at, even whilst they are forming themselves within the heart. But, on second thoughts, we shall find reason to admit that the connexion between them is both real and practical. Even if we content ourselves with a purely practical view, what, we may ask, actually lies at the root of those forms of covetousness which, in our times especially, most endanger the very Being of society, and which are hardly less dreaded by the statesman than by the moralist? And are we not constrained to reply, that this deepest-seated evil is a false Judgement as to men's Rights, and as to the Laws which determine them—above all, as to the Rights and Laws of Property? And is it not such false judgements, from whatever source derived, which spur on the dangerous men whose lives are formed by them, to their fiercest assaults on Law and Order, and which make them even glory in their shame?

That transgressor of Law whose inmost judgement still sides with Law in condemning him, is easily dealt with—is a good subject, and a good man, compared with

him in whose mind this inward light of moral and spiritual Judgement has become great darkness. In his Spirit, that source of thinking and acting, than which there can be none deeper, is now thoroughly defiled, and has become a source of evil counsel, and so of fraud, violence and rapine. And since the decisions on which he acts are those of his inmost Being, of his intelligent though depraved Will, there can now no longer be any means of restraining him but outward force, or a return into that obedience which is *of Faith*, not *of Insight*.

Again, if we look at the sin of Judging here denounced, in its inward rather than its outward results, in its bearings on the person who judges rather than on the person who is judged, we shall find here also how closely it is related to the sin of Coveting, how it differs from that sin only in being a more secret and spiritual form of wickedness. There are indeed many ways of unjustly aggrandizing ourselves at the expense of others, subtler and less liable to the retributions of human Law, than those to which the robber, the extortioner, or the gamester, has recourse: but if we look well to it, we shall find that no one of them is imbued with a spirit of evil, so keen and so malignant, as the way of sitting in judgement on our fellow-men—of raising and aggrandizing ourselves by lowering and diminishing our neighbours. This spirit of evil would fain hide itself under various forms; but in its essential character it is still the same: and even if we saw not its baneful effects in the world around us, we could be at no loss to infer its real nature, when we see that in name as well as character it is one with the author of evil, who, though he

be also the tempter and the enemy, is more especially the *διάβολος*, the calumniator and accuser of man.

Let us remember also that when, in this inner hall of judgement, our spirit has once decided on the guilt of a brother, we pass easily to pronouncing sentence on him : and that if we be restrained from this further approach to a completed act of judgement, nay, if we stop short of final execution, we are thus stayed by no power from within, but only by outward difficulties and hinderances. That which is most spiritual within us, whether for good or for evil, the intelligent Will, has already spoken. We have sat in judgement on the culprit, and have inwardly decided what ought to be done to him ; and—such is the seeming consistency of wrong—to shrink now from pronouncing, or from executing this just sentence, would only betray our cowardice, or our weakness ;—nay, since a righteous retribution really benefits the sufferer himself, no less than the society of which he is a member, would, as we easily persuade ourselves, be a real injury to both.

And herein we see somewhat of the great depth of this Law against Judging. It is indeed given that it may wrestle and prevail with our spirits in their inmost depths. If a man be but consistent and courageous, he cannot but act out to the uttermost the deliberate decisions of his intelligent Will ; he cannot but do (unless outwardly restrained) that which the light within him, whether it be a true or a false, a good or an evil light, actually points out to him as most right and good to be done. And hence the unspeakable importance of providing that these decisions of his inmost Being should not be erroneous and unjust.

And here again we see why this Law must be of an absolute universality, that it may be broad enough to cover all these decisions, and to rescue them all from the power of falsehood and injustice.

Its prohibition is not limited to False Judgement generally, or to any peculiar kind of false judgement ; it does not expressly forbid us to judge Corruptly, or Maliciously, or Rashly, or Foolishly. Its voice is large as its authority, its behest is of universal application—JUDGE NOT. Our great Lawgiver, knowing the terrible results of our judging wrongfully, knowing that the hearts of others are dark to us through our ignorance, even as our own are dark to us through our sins, and that we therefore possess neither of the essential grounds for judging aright, forbids us in his mercy to judge at all.

Nor may we attempt to weaken the strength of this prohibition, or to limit its generality, in any other way than our Lord himself limits it. For, as we shall see, some limitations to its absolute universality arise out of a clear understanding of the prohibition itself. In it we find that to have judged, if only we have judged righteously and mercifully, will be a ground, not of condemnation, but of reward ; inasmuch as we ourselves may, on that very account, expect to be judged righteously and mercifully. Yet even this limitation, though a most practical one, does not really destroy the essential and perfect universality of the Law : for if *we* judge, that is, if our judgement proceed from *ourselves*, from our own stock, and not really and ultimately from God's Judgements, from the revealed utterances of His Will, then this Law dilates again into its

full breadth, and forbids, without exception, all our judgements. So that with regard to *our* judging, in the proper and simple sense of the words, the prohibition is absolute and universal. And in this sense we are bound, not only to refrain from judging our brother, but to commit ALL judgement to God, saying sincerely, with St. Paul, "Yea, I judge not mine own self." For here also we must have recourse to God's judgements, to His Laws and Testimonies, judging ourselves by His Word here, that we be not judged by it hereafter.

Thus we see, that even as the Commandment, 'COVET NOT,' wrestles with Sin, no longer in the outward acts of murder, adultery, theft, and false witness, but in the inward and evil lusts whence these proceed ;—so the Commandment, 'JUDGE NOT,' follows the same Life of Sin still further inward, that it may wrestle with and cast it forth from its central stronghold, the unrenewed yet human or intelligent Will. And we see further, that even as 'COVET NOT' supplies a LAW OF SPIRITUAL DISCERNMENT to the more outward Mosaic Form of the Second Table, so 'JUDGE NOT' supplies a LAW OF SPIRITUAL DISCERNMENT to the same Table as it is given by our Lord on the Mount ; and that the latter of these two Laws is, as might be expected, a broader as well as a more searching Law than the former. Nor can it surprise us, that when the fulness of the Spirit was given in Christ, there should at the same time be added this more inward LAW OF SPIRITUAL DISCERNMENT, 'JUDGE NOT,' to that less inward Law, 'COVET NOT,' which yet was for them of old time a Law quite as spiritual, quite as comprehensive and penetrating as they were able

to bear; even as to the less inward Law, 'SLAY NOT,' there was at the same time added the more inward, 'BE NOT ANGRY WITHOUT A CAUSE.'

Not that in either case the less inward is abrogated, though in a certain sense it is indeed superseded, by the giving of the more inward: for so soon as we rightly discern the latter, we discern it both as perfecting and as containing the former. We perceive, however, at the same time, that each must continue to subsist as a distinct binding Law in all the fulness of its Divine authority. These characteristics of God's Law, when contemplated as having been revealed to man at successive periods of the Church's Life, we have already had occasion to observe; and, indeed, the larger our knowledge of that Law, the more intimate will be our conviction, that no legislative Word which has once proceeded from His mouth does ever perish; but even when it seems to do so, perishes only as to that outward husk which in the first period of its earthly existence was necessary to protect the living germ of its spiritual or real import.

Thus the Law, 'JUDGE NOT,' does, when rightly apprehended, contain as well as spiritualize the Law, 'COVER NOT.' For, if we absolutely refrained from judging as from ourselves, and really regulated all our practical decisions, whether regarding others or our own lives, by God's Judgements, or—what would issue in the same results—if, being thoroughly renewed in the Spirit of our Mind, we did of our own selves judge righteous and merciful Judgements only, then we should judge those things only to be really good for us which God judges to be so,

then we should desire to have only what God wills us to have : that is, we should not covet. Nevertheless, practically speaking, the Law against Coveting can for us be thus contained in the Law against Judging, only in so far as we are actually renewed in the Spirit of our Mind, only in so far, that is, as our Spiritual LIFE, and with it our Spiritual Discernment, has been already perfected. But, since it is never wholly thus on earth, even with the most mature Christian ; since men's moral Judgements are in a vast majority of instances purer and better than the actual Desires and Affections of their hearts, even as they are ever less pure than the righteous and holy Judgements of God, it follows that these two Laws against Coveting and against Judging must still both remain of force, must still subsist as distinct Laws side by side, that they may wrestle and prevail at once with the false Jew and with the false Christian in our hearts ; that we may thus, through daily renewal in heart and mind, become not only Israelites without guile, but spiritually-minded Christians. We feel indeed inwardly, as on a nearer view we shall clearly perceive, that these two Laws, though closely allied and ultimately one with each other, must yet for us remain in force, as distinct Laws. For—however large the portion of our neighbour's good things which our deliberate Judgement would justify us in transferring to ourselves, could we do this with impunity, still our lustings to envy, our vagrant and inordinate desires would, if not checked by another distinct Law against Coveting, be ever exceeding even this ample measure.

Although, however, our corrupt tendencies to Coveting

on the one hand, and to Judging unrighteous judgement on the other, may be most truly contemplated as *distinct* tendencies; and though each of these having its own evil influence on our Life, requires a distinct Law to mortify and cast it forth, still it is not less true that these two fountains of sin in our bosoms are perpetually overflowing into each other's channels. Our false and selfish decisions, on our own rights and merits as compared with the rights and merits of others, are perpetually justifying to us and aggravating our covetousness, which in its turn is continually reacting upon and falsifying our moral judgements. Our covetousness is of the heart, our unrighteous judgement is of the mind; and from these mingling streams which proceed from a covetous heart and an unjust mind flows forth an evil Life.

We are now almost prepared to perceive how this Commandment against Judging is and must be that Law of Spiritual Discernment which gives absolute completion, practical as well as ideal, to the whole Body of Law which is THE TRUTH.

Indeed, if we set aside for a moment the consideration of the first Table of the Decalogue, which we have seen to be in its Christian import the Law of the Name of God *as revealed to man*, even as the second Table, seen from the same point of view, is the Law of the Name of God *as placed on man*, and if for the present we regard this whole TRUTHFUL LAW as it is *explicitly* presented in the Sermon on the Mount, and as it has been in the First and Second Books set forth, namely, as the LAW OF THE NAME, THE KINGDOM, AND THE WILL—we are already in possession of *all* the

grounds necessary for rightly discerning this peculiar character in the Law against Judging now before us.

We have seen the Law of the Second Table, as given to them of old time, at once completed and contained in its own proper Law of Spiritual Discernment, 'COVET NOT,'—a Commandment which was inward enough to draw forth and tax to the uttermost the latent and imperfect spirituality of the Jew : which we may even affirm to have been (on account of the hardness of his heart,) more than sufficient for this purpose, and to have had a no less important practical bearing as an ever-present prophetic witness to the more spiritual Kingdom and Law about to be revealed.

And when at length that Kingdom was brought down from heaven to be with Man and to dwell in him ; when the NAME of God was now no longer revealed to Man, and placed on him, only as the Name, but was thenceforth and for ever to be brought home to his heart and to dwell therein, as the KINGDOM of God ; nay, was to enter into the inmost depths of his spirit, and to be for him a new spirit and a new Will, one with the Holy WILL and the Holy Spirit of God ;—then, correspondingly, did this Law of the *imposed* Name (becoming also, as we shall find it did, more intimately one with that of the *revealed* Name) at once expand under our gaze on that spiritual Sinai into the LAW OF THE INDWELLING KINGDOM AND OF THE RENEWED WILL ; and then also did its more restricted Law of Spiritual Discernment, 'COVET NOT,' now no longer sufficient for the larger requirements of Christ's Church on earth, dilate itself under His Spirit into a true and final Law of Spiritual Discernment, 'JUDGE NOT,' capable of giving completion

to this whole threefold Christian LAW OF THE NAME, THE KINGDOM, AND THE WILL, capable of determining and guarding, in their now finally inaugurated completeness, Man's spiritualized Reason, his purified Affections, and his renewed Will.

I say *inaugurated* completeness ; for we must be ever careful not to confound THE TRUTH OF THE KINGDOM—as set forth to us by our Lord on the Mount under the form of that threefold Body of Holy Law which is THE TRUTH, and in that form presented for our faithful obedience—with THE LIFE OF THE KINGDOM, as already through faithful and hopeful obedience to that TRUTHFUL LAW actually inwrought into our Being. If we make this confusion, we shall at once lose sight of the practical and spiritual completeness given to the whole LAW WHICH IS THE TRUTH by that final Law against Judging which we are now considering. It is only because that LIFE is not now for any one of us, and while we remain on earth never will be, *fully* inwrought into our Being, that this Law against Judging, as well as that less spiritual Commandment against Coveting, must always, even unto the end, and for all men, remain absolutely indispensable.

These two Laws are set to determine the genuine Idea of that LIFE in its most absolute and spiritual TRUTH, and to guard for us, in its integrity, that faithful obedience to this complete Christian TRUTH, whereby it becomes in us the Christian LIFE.

The one of these two Laws determines and guards our Desires and Affections, that we may not be led into temptation. The other—our intelligent Will—that we may be

delivered from evil during the whole process of our purification and renewal.

We may now therefore proceed to look somewhat more closely into the manner in which this whole Law against Judging furnishes the spiritual completion of the whole LAW WHICH IS THE TRUTH. And, in doing so, it will be well to keep in view the very important bearing which this brief yet comprehensive Law of Spiritual Discernment has on the main subject of our investigation—the Province of the Intellect in Religion.

Such a bearing we cannot but anticipate from the very terms of this Law, and from its dealing expressly with our Acts of Judgement—acts which can hardly fail to express our intellectual as well as our moral Being and condition. We are thus led to reflect on the declarations of St. James, that we are not to be judges of the Law, but doers of the Law. We begin to suspect, that to keep and do the Statutes and Judgements of God, as they are in Christ revealed to us, is our wisdom also and our understanding, in some deeper sense even than it was for them of old time. We begin to enter into St. Paul's zeal for dethroning the merely human Intellect from its vaunted supremacy, to regard the Natural Insight, the Fleshly Wisdom, on which we had before prided ourselves, as a thing to be daily mortified, daily cast forth and forgotten; to the end we may grow from day to day in the knowledge of Christ, and in the living and quickening fruits of that knowledge. With St. Paul, we are now disposed to count all things but loss for the "excellency of the knowledge of Christ Jesus our Lord."

If then we go on to examine the further unfolding of this first Commandment, "Judge not that ye be not judged; FOR WITH WHAT JUDGEMENT YE JUDGE, YE SHALL BE JUDGED, AND WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN;" and to compare this with the Commandment, "DO TO OTHERS AS YE WOULD THAT OTHERS SHOULD DO TO YOU," which we have found to be the centre of this final order of Law; we shall see that the first Commandment in this order, which completes THE TRUTH, really gives, for the guidance of our Intellectual Life, the very same principle given for the guidance of our daily Practical Life by its central Commandment which completes the WAY.

If again we extend our view to that last portion of this whole Law of Spiritual Discernment which is given to complete the guidance of our new LIFE, in so far as that LIFE is already formed within us, we shall find here also what at first sight seems a contradiction to its earlier portion. For here we are not only expressly taught to Judge men, but we are also taught the principles on which this must be done, and the essential grounds and results of those principles—"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire: wherefore by their fruits shall ye know them" (*fruits*, not *works*: for we must take good heed that the thing done be not a mere *opus operatum*,

a work that is, having no living relation with the man who does it, but that it be a genuine off-growth of his spiritual Being). Moreover, the whole remainder of this Law of Spiritual Discernment which is given to complete our Lord's legislation for the LIFE, from the 21st to the 27th verse, is occupied in directing us to a right Judgement both of others and of ourselves.

Such seeming contradictions have already met us, in the earlier as well as in the later portions of our subject. But we have hitherto found that they always resolved themselves into the opposite poles of some great spiritual Truth.

And thus shall we find it to be here also. This Law of Spiritual Discernment, 'JUDGE NOT,' which completes THE TRUTH as it is revealed under the form of Holy LAW, contemplates that TRUTH not as it is a LIFE, but as it is a LAW which, however holy and just and good in itself, is still *without* us, and not yet implanted in our heart ; is still not more than the pattern shewn us in the Mount, to which our whole Being in heart, and mind, and Life, has yet, through Christ's WAY of daily renewal, to be conformed.

We begin to see then that this whole final LAW of SPIRITUAL DISCERNMENT, contained in the seventh chapter of St. Matthew, may be truly affirmed to determine and guard the entire circle of our Being in its utmost spirituality ; and, as we proceed, our conviction will become stronger, that the opposition between its earlier and later directions is apparent, not real, and results only from the return into itself of this full-orbed circle. In the very first Commandment 'JUDGE NOT' of this final Law, such a seeming contradiction with what follows is involved ; for,

as we proceed, it is plain that our Lord's essential purpose, in this His final legislation, is the enabling us to judge aright. We cannot however on reflection fail to perceive, that in so far as Holy Law is not yet implanted in our hearts, in the form of a willing obedience—has not yet, that is, become the LIFE OF CHRIST within us, from being HIS TRUTH without us—to the very same extent this Commandment 'JUDGE NOT,' is for us a Commandment of absolute universality and necessity: for the plain reason, that so long and in so far as this is our state, we shall and must, if we judge at all, judge unrighteous and uncharitable judgement. Not only, however, does this first Commandment 'JUDGE NOT' involve no real contradiction when we regard it as applicable to the beginnings of our renewal, but it will be found of the highest practical use and import during the whole course of that renewal. Obedience to this Commandment implies no less than the ceaseless and effectual mortification of the Natural Understanding, whatever be our actually remaining unrenewedness; and the Commandment itself continues to be, for each one of us, unlimited and absolute to the very same extent in which our Understanding remains unsanctified, and the Spirit of our Mind unrenewed. Whilst, at the same time, this Commandment against judging is ever being practically limited for each individual soul of man, in proportion as that renewal has in him taken place, by its further announcement that *as we judge so we shall be judged*.

And here again the TRUTH is one with the WAY: for what is the Commandment to Judge as we would be judged, but a more intellectual form—such as may well correspond

to and complete THE TRUTH,—of that central Commandment TO DO AS WE WOULD BE DONE BY, which corresponds to and completes THE WAY, and which, as completing this Christian WAY of our daily practice and daily renewal, is and must be pre-eminently practical—practical in the widest as well as the closest sense—practical for all men without exception? For this Commandment is of power to set free, for a moment at least, even the man who is yet in the gall of bitterness and the bond of iniquity; for a moment to take out of his soul, as Nathan did from David, the evil and blinding Self of his actual corruption. And so it enables him, whatever be the degree of his unrenewedness, for a moment to see the right and to judge righteous judgement, even though it be to his own condemnation. And thus it is that by the Commandment, TO DO AS WE WOULD BE DONE BY, which in this final order of Law is central, and belongs specially and properly to THE WAY, our Lord enables each of us *practically* to supply, for his own conduct, that essential limitation of the Commandment, ‘JUDGE NOT,’ which is implied in its next words, ‘FOR WITH WHAT JUDGEMENT YE JUDGE YE SHALL BE JUDGED,’ or rather—for this is the more *practical* form—‘WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN.’

But the absence of all real inconsistency from this final Body of Law, or rather the essential unity which pervades it, will be best seen by further reviewing its last portion in conjunction with its first and with its central Commandments.

As its first Commandment forbids us to judge at all,

in so far as we cannot but judge unrighteous judgement; —as its central Commandment at once enjoins and enables us to execute righteous judgement, even in the day of little things, and when our heart is not yet wholly right before God; so does the last part of this whole LAW OF SPIRITUAL DISCERNMENT direct us to judge, and enable us both to judge and act aright; and to do this as of ourselves, that is, of our own growing Spiritual Discernment, so far as the Spirit of our Mind is already pervaded and renewed by the Spirit of God, and so far as such Judging is necessary for our own further spiritual growth and well-being.

We see then that the first element of this Final Law completes THE TRUTH, that it may perfect the discipline and renewal of our Intellectual Being, whose correlate is THE LAW OF TRUTH, and whose discipline begins in the obedience which is by Faith to that LAW; that its second element completes THE WAY, that it may perfect the discipline and renewal of our Practical Being, as it daily and hopefully hungers for and is daily fed with its proper food of Righteousness unto Holiness; and finally, that its last element both reconciles in itself the first and second, and completes THE LIFE, that it may perfect the discipline and renewal of our Spiritual Being, with all its freest Energies of a loving and suffering Obedience, and of a clear Insight.

This last element does, I say, reconcile and atone the two which precede it. For here we are taught to discern not others only, but ourselves also, as indeed inwardly possessing this blessed and communicable LIFE, only by discerning that they and that we are really bringing

forth its proper living and life-sustaining fruits:—that is, are really doing Christ's words. For it is this which constitutes, and which is throughout presented by Him as constituting, the height of our true Wisdom, or genuine Spiritual Discernment, even as the not doing them is elsewhere, but here most pointedly, set forth by Him as our greatest folly and madness, as that evil and soul-destroying counterfeit of a genuine Spiritual Discernment which flows forth from the light within us having been perverted into great darkness.

And now that we have before us the leading Ideas which give intelligible unity to this LAW OF SPIRITUAL DISCERNMENT, considered as a whole, and have perceived that such a unity pervades those first and last portions of it which complete the TRUTH and the LIFE; it may be well to obviate the necessity of recurring to its central portion which completes the WAY, by shewing that this also is pervaded throughout all its three distinct Commandments by the very same unity.

We have already perceived, that the Commandment TO DO AS WE WOULD BE DONE BY, properly corresponds to PRAYER, the central portion of the WAY: and that on this account it has a more important bearing on the whole WAY,—and so on that TRUTH also, and that LIFE of which the WAY is itself the centre,—than any other portion of this final Law. And thus far we have discerned our Lord's declaration, that this Commandment *is* the Law and the Prophets.

And, if we enter a little more deeply into His Divine Order, we find that this Commandment not only completes

the central all-important way or Method of PRAYER, but applies itself to that Divine Method more especially in its very heart, in that central Petition for Pardon, on which, for us conscious Sinners, all Prayer must turn. In uttering to God through Christ this central Petition for Pardon, we are inwardly informed and strengthened by its proper threefold Law of Spiritual Discernment, 'ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU :—with what follows, till we arrive at the last clause of this portion, 'THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE ALSO TO THEM : FOR THIS IS THE LAW AND THE PROPHETS.' By this last clause, wherein that *Mutualness* to which we have before pointed attention, (B. III. p. 47) comes so strikingly forward, we are spiritually edified and comforted, more especially with regard to the latter part of our Petition for Pardon, in which we pray to God, not merely to be forgiven our trespasses, but to be forgiven these, as we forgive them that trespass against us. Indeed, when we steadily contemplate this Law of Spiritual Discernment, regarding Prayer, as well in itself as in its relations to the working Law of Prayer, given in Matth. vi. 5—15, and especially in the 14th and 15th verses, we perceive that these Laws and their mutual relations must manifest themselves to us, as more and more absolutely wise and good, in proportion as our discernment of the true and the holy is heightened. Yet we see also that these Laws are

—not too wise and good

For human Nature's daily food.

Since both of them enlist on the side of Right, not a

fragment merely, nor the best portion merely, of our Being, but the whole of that Being *in its actual, imperfect state and condition from time to time*, however small or however great may be the progress already made in its purification and renewal.

Those whom earnest and continued self-examination have made most thoroughly acquainted with their own hearts, best know how great and real are the hinderances which beset this central all-important Prayer for Pardon, and which these revelations concerning Prayer are especially intended to obviate. They know—they only can adequately know—how difficult it is to forgive from the heart and repeatedly, those who have wilfully and repeatedly injured them. But if men easily deceive themselves on this head, and fancy that words of forgiveness, or an outward reconciliation, or the abstaining from recompensing evil for evil, constitute the whole of a true forgiveness from the heart, and are apt to hide from themselves the animosity which too often continues to rankle there, under these outward signs of peace; dare we affirm that it is less difficult to maintain a living and quickening faith that God has in Christ forgiven us our sins, and does in the same Christ, on our faithfully asking it according to His will, daily forgive us our daily trespasses and sins against Him? Or are we not rather bound to declare that this must be still harder, seeing that, independently of its own peculiar hinderances, it involves the previous difficulty of forgiving others from the heart; without which we have no *right*, still less any *power*, to believe in our own forgiveness by God? And if indeed, as our Lord's words assure us, it

cannot be that God should extend effectual forgiveness to the unforgiving heart, still less possible is it for such a heart to maintain a living and effectual faith in that forgiveness.

Since then this forgiving temper on our part is thus absolutely necessary to our spiritual Life, and since its implanting is not only difficult, but cannot without deadly peril be delayed till we become capable of acting on perfectly pure and selfless motives, such as the love of God and of our neighbour, irrespectively of a regard for our own true interest and happiness; therefore it is that in this central and most essential portion of Christian Prayer itself, and in all this legislation both practical and spiritual regarding Prayer, the individual man is addressed not *as what he may become*, but *as what he is*. THE ACTUAL SELF, with all its infirmities and evils, as well as that better and holier Self which is our true Being, and which is daily implanted in us under God, is throughout this part of our Lord's teachings most powerfully appealed to. We have here an intelligible scheme of rewards and punishments coming home to our earthly fears, as well as to our heavenly hopes. We must forgive, not only because the love of Christ first loving us and dying for us constrains us to do so, but because if we forgive men their trespasses, our heavenly Father will also forgive us; and because if we forgive not men their trespasses, neither will our Father forgive our trespasses.

And let us observe how our Lord shews mercy even in His order and manner of setting forth, in its first great leading lines and for all men, the Law of Mercy. It is not

said here, as in the eighteenth Chapter of St. Matthew, where this great central Reality of Forgiveness is more largely expounded and illustrated, "so likewise shall my heavenly Father do also unto you, if ye *from your hearts* forgive not every one his brother their trespasses."

For here whilst He is laying down, formally and authoritatively, the more especially practical or Working Law of Prayer and Mercy, our Lord shews his merciful readiness to accept a man according to what he hath, not according to what he hath not.

True, the power of forgiving from the heart, the daily practice of forgiving from the heart, is that living and quickening Energy of Mercy nothing short of which can be essentially pleasing to God, essentially blessed to ourselves and our brethren. But then this free, this holy and blessed Energy of a Merciful Spirit, cannot be effectually formed within us unless we daily exert and strengthen by exercise such powers of forgiveness, however small they may be or however great, as we now actually possess.

Here, whilst first enjoining us to forgive, He drives us not to despair by declaring that no forgiveness which proceeds not from the depths of the spirit, from the very ground of the heart, can avail us, or have any value in His eyes.

The very form and words of this legislation indicate its true spirit, and seem to say, "It will be well to enjoin pardoning men's trespasses when you have learnt to remit their debts; it will be time to insist on forgiveness from the heart, so soon as a strenuous practice of the more out-

ward realities of mercy has given you some foretaste of its inward Power and Blessedness."

Nor does this principle manifest itself only in what we have called the Working Law of Prayer and Forgiveness. The great spiritual Command also to do as we would be done by, which bears so centrally on this portion of our Christian duty, addresses itself, as we have seen, no less effectually to our remaining unrenewedness than to that Spiritual Man of the heart which after God is created in righteousness and true holiness. And we would now further observe that this Commandment, to do as we would be done by, admirable as it is in other respects, is especially so in this, that it supplies a Completing Law no less applicable to the actual Life of our imperfect practice than to that higher spiritual LIFE which our holiest aspirations must be ever hopefully and effectually striving to realize. Indeed, if we observe it well, this is not merely a completing Law, but a Law in itself complete and all-embracing: applicable also, in the most practical sense, not only to the Christian in every stage of his God-ward progress, but to the Gentile also and the Jew; to man as man. Under this Law, all may safely become judges of others, all can in a practical sense rightly judge themselves.

The limitation, however, to this largeness is important, and must be borne in mind. This central Law enables us practically to judge aright, actually to give judgements more righteous than we could by any other means, actually to cultivate and strengthen within our souls a growing power of judging aright. But to give, and, so far as in us lies, to execute judgements which shall be *really* right-

eous—just, that is, in the mouth of the person judging, just in themselves, and just for the person judged—this is a matter of another kind of difficulty.

That we may effectually approach this Power of Right Judgement, the central Law of Spiritual Discernment DO AS YOU WOULD BE DONE BY suffices not. For this, it must be stayed and sustained on the right hand and on the left by its two ordained assessors, GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS, and, ENTER YE IN AT THE STRAIT GATE. By these, sentence and execution are stayed. By these, a man is taught to perceive that there is a larger and worthier doing as he would be done by than he had at first imagined: that, even if he can weakly and ignorantly desire that which is holy to be granted to him whilst he is himself profane, he may not thus grant or award it to another, since he would thereby ruin both: that if he has for a moment fancied it an easy thing to judge thus truly and essentially aright, actually to execute judgements which in this fuller sense are righteous, this also was a rash imagining, since both these are always and for all men most difficult.

In simple truth, all these three Laws of Spiritual Discernment which complete the way of our daily Christian practice, are absolutely necessary to guard our Spiritual Judgements and their resulting Acts from fatal error—to keep them in God's order, which is the only order of essential Right, both with reference to ourselves as judging and acting, and with reference to those towards whom these practical judgements are exercised.

It may still be, nay, it assuredly is, the thing of cen-

tral importance for us to do to others as we *would* they should do to us; but this *would*, which expresses our central Self, our actual intelligent Will, is itself not invariable—not the same from day to day—is not only capable of daily discipline and improvement, but requires and cannot forego those means of renewal.

The very thing which to day we *would* that men should do unto us, in granting us, for example, with lavish hand the means of serving our lusts, we *would not* tomorrow, when our moral judgement has been further informed, when the light of Spiritual Discernment has been kindled within us. Therefore before we pronounce and execute judgement, on this great central principle of doing as we would be done by, we may well pause for a little more light as to what we really and deliberately *will* even for ourselves. And after a while, it may be that we shall find deep need of that central and thoroughly practical Law of *actually doing* as we would be done by, if only to shorten our deliberations, and to free us from our scruples and difficulties as to what we *really* desire and will for ourselves. Yet here too we are saved—into this error we are prevented from falling, by this last Command TO ENTER IN AT THE STRAIT GATE; for by this Law we are justified in having felt it most difficult to form sound and practical moral judgements—not justified in yielding to such difficulties. Into that Gate of the City of God, however narrow and hard to find and pass through, we must at all events enter, and in that Gate we must judge righteous judgement,—however heavily this burden may weigh on us.

Thus do we find that an essential unity of purpose pervades also these three distinct Laws of Spiritual Discernment which complete the way, even as it does those Laws of the same order which complete the truth and the life; and therefore that this whole LAW OF SPIRITUAL DISCERNMENT contained in the seventh Chapter of St. Matthew, is, throughout and as a whole, intelligibly at one with itself.

In its first part, which extends from "Judge not, that ye be not judged," down to "then shalt thou see clearly to cast out the mote out of thy brother's eye," we see that portion of this whole LAW OF SPIRITUAL DISCERNMENT which completes the determination and guardianship of our Being, with reference to THE LAW WHICH IS THE TRUTH, to whatever extent that TRUTH is for us TRUTH merely, and has not yet become LIFE; in other words, to whatever extent that LAW is for us only an *outward* witness to the revealed TRUTH of God which in this form of holy LAW it sets forth, to be accepted and obeyed through Faith, and is not yet so written in our hearts as to be the inward and actuating principle as well as the outward and authoritative rule of our LIFE.

In so far as we are in this state, the mortification and rejection of our Judgements regarding The Spiritual, must be rigorous and absolute. For if in this state we judge at all, our judgement will as surely be false and unrighteous, as it will be righteous and true in so far as we have inwardly received the Law of the Spirit of Christ's Life into our own spirit. The principle here affirmed is distinctly insisted on by St. Paul in its twofold manifestation.

The natural man, says he, receiveth not the things

of the Spirit of God; for they are foolishness unto him : neither can he know them, because they are spiritually discerned (*ἀνακρίνεται*). But he that is spiritual judgeth (*ἀνακρίνει*) all things. 1 Cor. ii. 14.

This Natural Understanding, then, if it presumes thus to judge, must not be permitted to do so—must be unceasingly denied and mortified, must as it were die daily and be buried and hidden in Christ; for so only can it daily rise again to newness of Life. The profane Reuben, who, as symbolizing this merely natural insight, is unstable as water and incapable of true excellence, must be and remain disinherited, that in the end having been renewed and hallowed, he may resume his long-lost birthright, may again become man's firstborn and the excellency of his strength, may himself live and not die, and may live also in others, bringing many sons to glory.

From this point of view we may well perceive the Idea which pervades and informs the whole LAW OF SPIRITUAL DISCERNMENT.

As, by the portion of this Law which completes THE TRUTH, the Profane Insight is absolutely rejected and denied, so by the portion which completes THE WAY, its discipline and renewal begun in such rejection and denial, is carried on by a mortification, more immediately practical in its character, and positive in its results.

Here the profane and selfish, and therefore essentially false and evil Judgement, is no less effectually set aside and annulled, than by direct rejection. Here moreover, we are as it were betrayed into judging righteous judgements: and thus some germ at least of this blessed power is formed

within us. How the central Commandment of this Law—
TO DO AS WE WOULD BE DONE BY—effects both these ends, by
reversing the positions of the person judging and the person
judged, we have already seen.

Finally, the formation within our souls of a real
power and Energy of Righteous Judgement, is provided for
by those final Laws of Spiritual Discernment which belong
to, and complete our Lord's legislation for the now in-
wrought LIFE of the KINGDOM, of the POWER, and of the GLORY.

Here at length we are both directly commanded,
and directly taught how to Judge:—first with regard to
matters of most practical necessity, namely, to the false-
hood or the truth of those who purport to be teachers
and furtherers in us of the new spiritual LIFE already en-
grafted into our souls, and the daily unfolding and quick-
ening of which is become our deepest need : next, with
regard to all practical and concerning TRUTH ; which, now
that we have already been taught HIS WORDS, HOW TO DO THEM,
and HOW TO GROW EVER IN THE KNOWLEDGE AND ENERGY OF
THIS DOING, does in effect resolve itself into the one TRUTH and
the one LAW, ' DO MY WORDS.' For now at length we are in
a condition to see of our own selves that to do His Words
is our wisdom, not to do His Words our folly. And
when we can indeed see this, then is our Spiritual Discern-
ment fully formed within us, then being spiritual, we are
of power to judge all things. What has been already
said may perhaps set forth sufficiently for our present
purpose, this whole completing LAW OF SPIRITUAL DISCERN-
MENT, as it is *explicitly* presented in the Sermon on the
Mount.

There is, however, one Commandment of this Law not explicitly presented there, and not yet sufficiently contemplated by us as that primary and fundamental Law of Spiritual Discernment which is the essential ground and living germ of all those we have been examining.

This Commandment has already been noticed in treating of the Decalogue (Book I. ch. v.) as being the fifth and completing Law of its first Table; and we then perceived, that though it is in one sense the connecting link between the first and the second Table, it does, in another and a still more important sense, constitute the absolute completion, practical and spiritual, of the first.

From this latter point of view we discern the first Table as that complete Pattern, that unchanged and unchangeable Form of Holy Law, which was shewn to Moses in the Mount; to which all other Laws must be conformed, and of which they must all be the unfolding.

Of this Table, the three primary Commandments guard, as we have seen (B. I. p. 143), the Holy Name of God, in whatever fulness that Name has been revealed to man; first, from Rejection; second, from Idolatrous Perversion; third, from being ineffectually apprehended: whilst the fourth and fifth present the means ordained for our effectually apprehending and receiving this revealed and Holy Name. Of these, the fourth supplies that positive Element to the three preceding negative Commandments which renders them practically operative or working Laws: and it does this by bringing the whole of our Time or Life on Earth under the dominion of Law and Duty; in other words, by setting out the whole of that Time in appointed periods of Work

and Rest : it being, under this Law, no less our positive and ordained duty to do all that we have to do, as worthily as we are able, during six days of every week, that we may honour God with all our working powers, than it is to rest, as worthily as we are able, during the seventh, that we may then learn to honour Him with all our growing powers of Prayer and Praise, of holy Contemplation and Spiritual Discernment.

Again, in this new idea of REST, we perceive that however real the distinction between the fourth and fifth Commandments, they are yet bound into oneness with each other by a continuity no less real. For in this very idea of Rest we find the first necessary condition for the unfolding of that free Energy of Spiritual Discernment, which has its living germ and growing reality in the Family Life, as guarded in its source by this fifth Commandment.

This fifth Commandment is indeed, in a two-fold sense, a Law of Spiritual Discernment : for it not only guards in us the primary conditions and germs of a true Spiritual Discernment, but it must be itself spiritually discerned, in order that it may duly minister to the continual growth in our souls, and to the ultimate fruit-bearing perfection, of those germs. It is indeed chiefly through faithful and earnest obedience to this Commandment in its more obvious meaning, that we begin to perceive in it an import at once human and Divine, a bond ordained to bind Heaven and Earth into one : for if we honour not our Earthly Father, whom we have seen, we cannot honour our Heavenly Father, whom we have not seen. Through

such humble and faithful obedience, our eyes are opened to perceive that this Commandment is the sum and glory of the first Table, as the grape is the sum and glory of the vine; that it contains and grows out into all the spiritual fulness of the second Table, as the grape contains and grows out into the vine.

True it is that the light of Christ must arise and shine upon this Law, before we can discern it in all the real and exceeding richness of its import. To see it as for us Christians it is, we must see it no longer in Moses, but in Christ.

Only in honouring Christ, can we at once and rightly honour both our real Father and our real Mother. For Christ our great Mediator, as He is one with our Father which is in Heaven, so is He one with His Church which is on Earth, with that Church against which the gates of Hell shall not prevail, and which is the Mother of us all.

In thus discerning the Commandment we are safe; in nothing short of such a discernment can we be so.

In this blessed light of Christ we at once perceive our Heavenly Father as the absolute source of all Right and of all Might: we see Him as committing that absolute and absolutely righteous Power to His only-begotten Son, who also is the Head of His Body the Church for all things.

In the great Mystery and Reality of the Incarnation, we discern the essential Reconciliation and oneness—now at length inaugurated for the whole Humanity, and for the Person of Christ fully accomplished—of the Godhead with the Manhood, of the Spirit with the Bride: a unity which thenceforth is ordained to be ever becoming closer

and more fruitful, not for one Individual only, or Family, or Nation, but for the entire Human Family.

Even in the less spiritual import of the Law which enjoins honour and reverential obedience to our earthly Parents, we see a living fountain of unity. For a child, the Will of its Parents is Law: a Law to be honoured and obeyed. But in God's order the Will of the Mother is subjected to the Will of the Father, and the Father's Will must be accepted by the Mother, and become her Will also. Herein we have the symbol and the germ of all true unity and order: of all earthly and visible, of all heavenly and spiritual subordination.

Through this essential subordination which, in the Life we live as members of a Family, is also natural to us, and for a long season of that Life unavoidable, we are instructed and trained towards the nobler and larger subordination of the full Christian society; and thus, if our earthly Parents do their duty under God, we are ever growing out into such a more excellent and spiritual fulness.

As members of that Society, the end and aim of our lives is to glorify God by a real Obedience to His revealed Will. Whatever, and however excellent and free, be the means for this end supplied to us in Christ, this is still the end—the end of all His teachings and examples, of all our own aspirations, and strivings, and prayers, of all the living Powers and Energies with which through His Spirit we are endowed. And we hesitate not to affirm, that any scheme of Life or Doctrine which keeps not this end steadily in view as its main object, is unchristian and ungodly.

Even our Christian Freedom, as well as our Christian Blessedness, consists in our being actually and growingly endowed with a Power and a living Energy of true obedience to this Holy Will and Law of God revealed in Christ: not, as some would affirm or imply, in our being, under the Covenant of Grace, delivered from any real obligation to such obedience.

We may easily deceive ourselves on this head. Rightly to discern and apprehend this Obedience as it is ordained of God and revealed in Christ, that is, as finally necessary and growingly attainable, is not a little nor an easy thing even for our own practice; and still greater and more difficult is it so to grasp this TRUTH and this WAY—God's exceeding broad and deep LAW, and Christ's living and quickening METHOD for fulfilling it—that we may rightly impart these to others, as well as effectually receive them ourselves.

But even if the TRUTH and the WAY of Christ were yet harder to be discerned and obeyed—to be shewn to others and walked in by ourselves, would this free us from the duty of learning, of fulfilling, and of teaching it? It might do so were God's power over us not absolute: if obedience were not itself our Blessedness, disobedience our misery. It might do so, if without holiness any man could see God, and escape perishing for ever from the light of His countenance. But since in very truth we can, without obedience, neither enter into the Kingdom of Heaven, nor flee from the wrath to come, the difficulties of obedience, be they what they may, can have no other effect on us—unless we already despair and are reckless—than to strengthen

our hands in striving after it, and to increase our diligence in so apprehending that we may obey.

But if it be full of danger to ourselves, as we are bound to be doers of the Word of God, so to wrest that Word as to exclude or to slight the necessity of obedience, still worse and more widely-spreading is the evil, if we teach men so: if, in magnifying our freedom in Christ, which is indeed a glorious liberty, we allow ourselves to speak as though our Heavenly Father could indeed be honoured without a true filial obedience to the Commandments of His holy Law; as though Christ himself had never in the plenitude of His authority uttered these words on the Mount, "Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." And again, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven."

Now it is more especially in these first words of the fifth Commandment, "Honour thy Father," that God has set his face as a flint against all such perversions. If in the Earthly, much more in the Heavenly Family, the Father's authority is absolute over the whole. Our Fathers after the flesh are human and fallible: they not only may, but must err, in bringing up their children. So that if this liability to error absolved their children from obedience, there would be no room left for filial obedience—there could be no such thing as a dutiful son. *Here*, it suffices,

and must suffice, that the Father is, in God's order, the *Representative* of Divine Authority and absolute Law to his children. How much more then must obedience be due to our real or Heavenly Father, the Father of the spirits of all flesh? His Commandments not only *represent* to us, but they *are* in themselves the essence of absolutely holy, as well as absolutely authoritative Law; and they are given, not in order that they may be degraded and brought down to us, but that we may be ennobled and raised to them. With whatever aids and motives to Obedience we may be presented, in and through Christ and the Spirit, Obedience still is and remains the end of the Law.

But again, our Mother may present to us our Father's Commands as being—what indeed they are—more and other than merely absolute and authoritative Laws: she may present them to us persuasively, winningly; as flowing forth, not from paternal wisdom only, but from a Father's love and compassion towards his erring children,—from a Power which enacts and enforces laws, and even penalties, not in order to their suffering, but in order to their restoration at once to his favour and to their own real good and happiness. Still, unless she betrays her true Maternal Office, she must present and insist on even the least of the Father's Commandments as Commandments *to be obeyed*.

And such is the office of our spiritual Mother the Church, not less than of our mothers after the flesh.

She also stands midway between the Father and his child. Her especial gift and office is that of mild and effectual persuasion: but as from the revelations of the

Father's Will she may take no jot or tittle, so may she add none to them.

To her is entrusted the TRUTH: the Revelation of the Father's Will to us-ward.

To her is entrusted the WAY: the Method through which that revealed TRUTH of God is to become inwardly and really the LIFE of man,—through which the real and otherwise insuperable difficulties of fulfilling that holy LAW, which is the TRUTH, may be effectually overcome. As the Lord Himself ordains and gives forth the Bread of that LIFE, so it is her bounden duty to distribute that bread: rightly and in due season to divide the word of Life to every child of the great human family. For if all be not, yet all ought to be, and must be, through her good offices, named after Christ, and by her nourished with the bread and wine He gives, and so cared for by her, that they may receive neither His Name nor His Grace in vain.

It is for the faithful, the hopeful, and loving discharge of these her maternal duties, that we honour our Spiritual Mother, the Church of God.

In proportion as that Church becomes more Spiritual and universal, more extensive in the sphere, and more zealous in the fulfilment of her manifold labours of love—whether in building up those within, or in evangelizing those without—in the very same proportion do we rightly honour her. For even as our Father's honour is absolute, primary, and underived, so is our Mother's secondary and derivative. Only in proportion as she receives and sheds abroad that true light which lighteth every man that cometh into the world, does she become herself glorious.

And if it be said that by so regarding our Spiritual Mother, we may seem to constitute ourselves judges of her claims on our faithful and reverential hearing, on our affectionate obedience, this is indeed a most fitting caution which we shall do well always to bear in mind for our correction and reproof. But then this absolutely Spiritual and Universal Church, though it is indeed presented to us in the inspired Word of God, and though its Spirit is continually being inwrought, more and more effectually, into all true Christian Churches and Christian Men, cannot be affirmed to exist as yet on Earth in the ordained fulness of its final reality. And hence the deep need for our Lord's directions concerning the discernment of Prophets, and the great breadth of application which belongs to them. For all are to us Prophets who claim to set forth to us our Spiritual Life, and to build us up therein; and so long as the Kingdoms of the World are only BECOMING, and not yet BECOME, the Kingdoms of God in Christ, so long will this great rule be practically of force, not only with regard to all individual Teachers of Christ, but with regard to all Societies claiming to be true Churches,—living Members, that is, of the universal and Spiritual Church of Christ. All these Prophets and Schools of Prophets must be known BY THEIR FRUITS, and by their fruits must we all at our own personal peril learn to know them.

Moreover, it must be borne in mind that we are ourselves also individually living Members of the Church, our Spiritual Mother, and that in this character it is our duty to know and judge ourselves by the very same test of the fruits we are bringing forth, in order that the whole Body

may, in each of its Members, be purified and renewed from day to day, and may so become worthy of a more and more excellent honour.

Thus shall we be enabled to reconcile self-abasement with self-reverence; for however sincerely we must abase ourselves as unworthy Members, we must not less sincerely reverence ourselves as indeed Members of this Body of Christ: and so shall we enter into the true unity of our Church Life. "He that doeth my word," says our Lord, evidently referring to this great underlying verity, whilst at the same time he reveals the real unity which pervades all the relations and affections of the Family Life, "the same is my Brother, and Sister, and Mother."

So soon as we have thus discerned the deep spiritual import of the fifth Commandment, we perceive not only that it draws to a practical head the whole first Table of the Decalogue, but that in a true obedience to it, is contained also a true obedience to the whole of the second Table.

We have seen that to honour our Father and Mother is, in its highest and most real import, to honour Christ; and, in the light of this discernment, we now further see that to honour Christ by an obedience which is first faithful and reverential that it may be afterwards zealous and loving, is that fulfilment of the first three Commandments, than which none other can be more real or more spiritual. For first, he that so honours Christ honours the Father, confesses that He is the Lord his God, and that he will have no other God but Him. And second, he that so honours Christ, in whom alone he discerns the

fulness of the Godhead manifested to us, does, by this honourable acceptance of Christ, deny and reject, in the most positive and practical manner, all other manifestations of God whatever,—all pretended images, and likenesses of Him, whether they be Spiritual or visible, whether they be in Heaven above or in the Earth beneath, or in the Waters under the Earth—as false and hateful, as idols to be broken in pieces, and ground to powder, or to be cast to the moles and the bats. And third, he that so honoureth the Father in the Son by whom He is manifested, he alone it is who can and does rightly honour and worship the Spirit which proceedeth from the Father and the Son, in whom the Holy Name of the triune Godhead, the Father the Son and the Holy Ghost, is now at length perfected, in and through whose indwelling and pervading energy alone, we can be effectually delivered and kept from the final misery of having in vain taken on us that Holy Name, and in vain received into our souls the manifold grace which flows forth from it.

And again, with regard to the fourth Commandment, we see that this, as it provides for the practical completion of the first three, bringing them home to the business and bosoms of all men, to our daily life of Work and Rest; so it is itself still more practically as well as more spiritually realized in the fifth,—brought still more closely home to our new Spiritual as well as to our renewed Natural Affections, to all our labours of Love as well as to all our task-work of duty. For in rightly entering into, that we may willingly reverence and obey the fifth Commandment, as it is the *fontal* Law of Spiritual Discernment, we perceive

and feel ourselves to be Children as well of Heavenly as of Earthly Parents ; we perceive that to honour our Father, we must indeed and whatever betide, DO HIS WORD AND WORKS : do them, even though the doing them be to us as yet labour and sorrow, even though, at every moment of our daily and weekly toil, we are pierced through and through by that sharpest arrow of the Tempter, the faithless and despairing thought that we have accomplished and can accomplish no good thing ; that all is in vain, and that sin must go on and prevail in our own hearts and in the world around us.

Ἐχθίστη ὁδύνῃ πολλὰ φρονέοντα πὲρ μηδένος κρατεῖν.

Finally, we now at length perceive and inwardly feel that, to honour our Mother aright, we must learn, though it be through much patient endurance, to do the Will of Holiness freely also and rejoicingly,—in the Spirit of Love and of a sound mind ; even as we have hitherto done it, and must still chiefly do it, rather in the strength of Faith and Hope. We must learn to do the Will of God no longer as our work only, which yet in the main it must on Earth ever be, but also as our REST : as constrained indeed at first chiefly, as constrained always so far—as without such constraint we fall off and neglect our appointed work—by that fear of God which is the beginning of Wisdom ; but yet as ever ascending more and more in heart and life into the region of that other and sweeter constraint which is of Love ; through which, after mighty and divine wrestlings, Leah is at length reconciled and at one with Rachel ; through which Martha, no longer cumbered with much serving, sits quietly with Mary at the feet of Christ, filled

with that perfect Love which casteth out fear, and in which alone we may find rest for our souls.

And if we can thus truly discern in this fifth Commandment, and in a real obedience to it, the completion at once practical and spiritual of the whole *first* Table; no less clearly may we in the same light of Christ perceive that the living Spirit of the *second* Table is really contained in this fifth Commandment, and flows forth from it. This indeed we are now enabled to see at a glance, and without again examining each of its several Laws. For the very same spiritual Discernment which in Christ recognizes and honours God and His Church as our real Father and our real Mother, does also joyfully and lovingly recognize our fellow-men, not only as brethren in this great Family, but in their closer unity as really members together with us of the same Christ. As it is naturally impossible that we should defraud our own limbs, or that one limb should covet of another, so is it spiritually impossible, if we can discern and receive this, that we should do so to our members in this more real membership. As we cannot and do not judge unrighteous judgement against our own right eye, or our own right hand, so neither can we against those with whom we are still more really fellow-members of the Body of Christ.

We now begin to see that this 'COVET NOT' is only an earlier and less spiritual Form of that 'JUDGE NOT' which furnishes to the now glorified second Table its proper Completing Law; and that the final 'JUDGE NOT' both involves the earlier 'COVET NOT,' and is also the genuine Completion of that broader Law of 'Truthfulness by which

our Lord permanently replaces the two narrower Laws against Theft and against False Witness. In His perfect and final legislation on the Mount, the fourth, which also includes in itself the third Commandment of the second Table, is, "Let your yea be yea, and your nay, nay;" that is, Be simply true, true in and to yourselves, true in your own hearts and words. And then lastly,—in all its perfect Spirituality—comes the permanent fifth Law 'JUDGE NOT,' the real and spiritual Completion of this fourth Law, and in it of the whole second Table.

As that fourth Law commands us to be true in ourselves, so in effect does this fifth Law command us to be true with regard to others: so that here, if we will discern it, the whole LAW WHICH IS THE TRUTH finds its Completion, objective as well as subjective: that is, its Absolute Completion. There is indeed for us no other way of being practically true and just in our judgements of others, but this laid down by Christ, namely the forbearing to judge them at all: seeing the fact of our own sinfulness makes it no less indecent and full of false pretension that we should judge them at all, than impossible that we should judge them aright.

Again, as this Law, 'JUDGE NOT,' is a more inward, spiritual and comprehensive form of the Law, 'COVET NOT,' both of these have a yet deeper fountain; both issue in a more living stream from the great primal Law of Spiritual Discernment, "HONOUR THY FATHER AND THY MOTHER." For this Law as fontally spiritual and effectual, is not, like the Commandments against Coveting and Judging, a mere repressive Law forbidding evil, but a positive and strength-

ening Law for good, whose voice is, Do this, and it shall be well with thee and with thy children after thee. And in accordance with this its real and positive character, we see that obedience to it grows out of the deepest and most universal Realities of the purified Natural, springing up into the pure Spiritual Affections. If we covet not, it is because we live in the sense of this honour due to Christ, because we habitually feel ourselves Members of the great Family of which He is Head: this is the living impulse which disposes and enables us not to covet. And if we refrain from judging, we refrain in the strength of this fountal fifth Commandment: for now in its light we see our brother as one with Christ, we see Christ as one with His Father which is in Heaven and with His Church which is on Earth: and would we defraud these? would we judge and condemn these?

As then these two Laws of Spiritual Discernment, 'COVET NOT,' and 'JUDGE NOT,'—of which the former completes the second Table, as it was given on Sinai, the latter, as it was given on the Mount—endow it with its amplest breadth and its most searching spirituality; so the fundamental Law of Spiritual Discernment, 'HONOUR THY FATHER AND THY MOTHER,' which completes the first Table, endows with a living and quickening Reality, at once natural and spiritual, this twin heart and head of the second. For if in Christ we honour our Father and Mother, our God and His Church; if we do indeed discern Christ in His poor, and our Father in Christ, then have we springing up in our hearts from this first Table, that fountain of a reverential and pure affection, at once natural and spiritual, which alone can permanently supply with the

waters of Life these two main channels, and so the whole living Body, of the second Table; which alone can quicken that Body into its full spiritual Life, and cause it to grow out from the LAW OF THE NAME into the LAW OF THE KINGDOM AND OF THE WILL.

It is indeed only when we discern and obey the Laws of the second Table, as guarding from all desecration the Name of God no longer merely as the Name put upon us, but as that great NAME of the Father, the Son, and the Holy Ghost, now at length in Christ sinking down into our hearts, becoming there His indwelling KINGDOM, His accomplished and manifested WILL; that we shall find the second Table dilate itself into all its living fulness, and thus effectually guard within us the Growth and the Perfecting, as well as the Birth of that new man which after God is created in righteousness and true holiness.

Seen in this light, the twofold LAW OF THE NAME is at one not with itself only, but also with the LAW OF THE KINGDOM and with the LAW OF THE WILL.

It is not the old man, in all the abject poverty of his unrenewedness, that Holy Law is given to guard. This old man, this poor and sinful and miserable humanity, must perish, disappear, and be forgotten, together with the Law of sin and death which is in his members. He must be raised up into a newness of Life and a newness of Obedience, which has God in Christ and so man in Christ for its object.

And as he is thus ever spiritually ascending up into the Rock of ages that he may thereon take his stand, so must he be ever spiritually descending more deeply into that Rock that he may drink of the quickening waters

which flow forth from its heart, that he may there abide in all the depths of Christian mourning and spiritual meekness.

So soon as the second Table is in Christ discerned and obeyed in the fulness of its inward as well as outward import, and as being in that fulness a more intimate presence to our hearts of the first Table clothed as it were in human form, then are we further enabled to discern and to obey that great Commandment of love to God our Father, and love to men our brethren, which is a new and yet an old Commandment, which is one Law, and yet two Laws. In perceiving indeed that these two greatest Laws are one with each other, we perceive also that they present to us the glorified form of the second Table, and in it of the first. We see that as love to man fulfils the whole second Table—according to St. Paul's declaration, Rom. xiii. 8, "he that loveth another hath fulfilled the law : for this, thou shalt not commit adultery, thou shalt not kill, thou shalt not bear false witness, thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law,"—even so Love to God fulfils the whole first Table : whilst love to Christ—who though He be perfect God and perfect Man, is not two, but one Christ—breaks down even this last wall of partition, reconciling these two highest, all-containing Laws in one Law of holy Love. And this great work it accomplishes, not in any vague or in any limited sense, but in a sense the most practical and universal. To see this, we need only to realize for our own minds what we already

believe or profess to believe—we need only to realize, even for a moment, the great Truths that the Word of God, which in the beginning was with God and was God, was also in the fulness of time made flesh and dwelt among us; and that to as many as received Him, even to them that believe on His Name, He gave power to become the sons of God. It is under this light shining in darkness, of Christ the Sun of Righteousness, that we discern all the Commandments, of the first as well as of the second Table, collected as in their living germ in this fifth Commandment, HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG IN THE LAND WHICH THE LORD THY GOD GIVETH THEE. For in Christ we see our Father, in Him our Mother and brethren, in Him our exceeding great Reward: or if we reject Him in these endearing characters, and think scorn of that pleasant land and of those mansions in it which He has gone before to prepare, that where He is there we also may be with Him, then the form of His Countenance is changed towards us, and we see in Him our avenging Judge.

Again, it is under the rays of the same Sun of Righteousness that all these several Laws, in their greatest breadth and fulness of import, are molten into that royal Law of Love and of Liberty, wherein the LAW OF THE KINGDOM is at one with the LAW OF THE WILL. For this holy Reverence for our real Father and Mother, as discerned in Christ, is ever unfolding itself, under the large and hopeful obedience to all Law which that Reverence implies, into a purified spiritual as well as natural affection for our brethren and sisters, our sons and daughters in Christ,—is ever growing out of brotherly kindness (*φιλὰ-*

δελφία) into that Christian Charity (ἀγάπη), which, so far from coveting the things of another, seeketh not but rather imparteth her own; so far from judging, thinketh or imputeth (λογίζεται) no evil.

If, indeed, we bear in mind these great Christian Verities, and perceive that, in virtue of them, it no longer suffices for us, as for those of old time, that a few men should be our fellow-citizens in the City of the great King, but that now every man is revealed to be by right our fellow-member in the Body of Christ,—then for us not only do the two Tables of the Decalogue become one LAW OF THE REVEALED NAME OF GOD NOW FINALLY CALLED AND PLACED UPON US, but this One Law does and must also expand correspondingly in its breadth, and deepen in its spirituality, into those LAWS OF THE KINGDOM and OF THE WILL OF GOD, which we have seen given by our Lord on the Mount, to the end they may be written in man's heart and spirit, and manifested in his life. In this light we shall readily perceive how the LAW OF THE KINGDOM, treated of in the Second Book (Ch. I.), does at once perfect the Second Table, and set forth its real and spiritual Oneness with the First.

We shall see that it does this, not only with reference to Commandments, but also with reference to Rewards and Punishments. For, as it quickens the hope of an outward reward for obedience into that sense of inward peace and joy in believing and obeying, which is the heartfelt earnest of a still more glorious Blessedness; so it also enlarges and deepens the fear of outward punishment for offences against an outward Law, into a clear and awful

view of the essential and unavoidable misery of a state of disobedience to the holy Law of our true Being revealed in Christ;—a misery from which we now see that God himself cannot raise and deliver us, unless we take refuge in Christ, in His kingdom, and in Obedience to its Laws.

When, indeed, we contemplate the fifth Commandment as being—what in the highest truth it is—the living and quickening germ of all holy Law; these stern realities of punishment and misery seem at first to have no place left them, to vanish as it were from our eyes. And, most assuredly, Hope, and that Fatherly and Motherly Goodness and Lovingkindness, which are the grounds of Hope, do in the fifth Commandment predominate. Here Mercy (*κατακαυχᾶται*) rejoiceth or boasteth herself against Justice. But though this terrible reality of a misery which may overtake us, is here as it were covered up and concealed by the joyful and predominant reality of our new Blessedness as children of God in Christ; though here God judges us not, neither pronounces sentence upon us, but does as it were lead and secretly provoke us to judge ourselves, and to say to our Father, “We have sinned against heaven and before Thee;” still the awful truth remains behind, that if we accept not this eternal Blessedness of obedience, there is for us only one alternative: we must fall under the eternal misery of disobedience. Nor is it indeed the most arduous exercise of our Spiritual Discernment required by the fifth Commandment, to perceive this darker background of punishment and woe, which our eyes, filled and satisfied with its predominant hues of hope and joy, care not at first to

recognize. If it be BLESSED, if it be LIFE, in the most real sense, to Honour our most real FATHER AND MOTHER ; what can it be but Death, what can it be but Accursed, in the same sense, to Dishonour them ? And as the Blessing, here spoken of, is both an outward and an inward, as well as a never-ending, Blessedness—for *the land* is the Kingdom, and this Kingdom lies within as well as around us—such also must be the curse.

And so much may perhaps suggest the essential unity of that whole Body of Law which is THE TRUTH ; the manner in which that TRUTHFUL LAW of all holy Being has for us practically its most living fountain in the fifth Commandment ; how, in the fifth Commandment spiritually discerned, the whole Law of God revealed to man in Christ is briefly comprehended, *as it is a practical and positive Law* : lastly, how the two other great Laws of Spiritual Discernment, 'COVET NOT' and 'JUDGE NOT,' determine and guard this ordained HONOUR in its genuine Character, *by cutting off those two leading violations of it, in which all other possible violations are summed up*. Also we have seen that in the highest truth, 'JUDGE NOT,' implies and contains 'COVET NOT,' as the greater the less. For if we be at one with ourselves and in earnest, whether for good or for evil, then those things, and those only, which we have first inwardly affirmed and judged to be due to us, we also covet, and those only which we thus covet do we desire to obtain.

We see also that in so far as Holy LAW is for us TRUTH only, and has not yet become LIFE, we must not be Judges of the LAW, but Doers of it. In this state the beam still remains in our eye : we cannot see to judge

aright. And since to judge unrighteous judgement is destruction as well to ourselves as to others, therefore we must not judge at all. Still less must we suffer these essentially false inward decisions on our fellow-men to be strengthened in us, to be justified in our own eyes, by their utterance and promulgation: for so to pronounce, in addition to having secretly formed our hard judgement, is another confirmation of the evil within us, another distinct downward step. Least of all must we strive to execute our sentence: for when the wild beast within us has once been let loose, when he has begun to raven, and has as it were tasted blood, the chains of Law are powerless, and our condition is hopelessly evil. Such then is the pervading principle of this Law. Let us proceed to exemplify this principle in some of the manifestations before us.

We may do so by applying this LAW OF SPIRITUAL DISCERNMENT against Judging, to the LAW which is THE TRUTH, either in its full three-fold development as the LAW OF THE NAME, THE KINGDOM, AND THE WILL, or in its living germ, the LAW OF THE NAME as set forth by our Lord on the Mount. Its application to the latter may be found to throw some light on the unfoldings of that living germ, which are contained in chap. v. 21—37, and which have not yet been examined in detail.

To nip in the Bud, to cut out in the Shoot, to brand and destroy in the fruit-bearing Bough, every Act, every Practice, and Habit, which in each great department of our Being must otherwise conspire to form in our souls that Spirit of inward Falsehood, which in its full maturity mani-

feats itself as a Spirit of unrighteous and uncharitable Judgement—such is the main drift of all these unfoldings, whether of the Commandment against Murder, or of that against Adultery, or of that third and broader Law, which gathers these into one, which itself is a two-fold, and yet a single Law, forbidding all Falsehood as profane, by enjoining all TRUTH as holy.

All these unfoldings, I say, which are contained in ch. v. 21—37, whether their drift be the mortification of causeless Wrath, or of adulterous Lust, or of Profaneness, which is Falsehood in its most concentrated and deadliest form—all are set to determine and guard the formation in man, of that complete inward Truthfulness, which in its maturity manifests itself also outwardly as a genuine Spiritual Discernment; which having the TRUTH and being TRUE in itself, can recognize the TRUTH in others, and can discern the True from the False.

Why this end is effected chiefly by Laws of the form *Thou shalt not*, is here also evident: for the main living stem of truthfulness has already been supplied, through the fifth Commandment, with the quickening streams of a fruit-bearing Life; and all it further requires, that it may bear much fruit, is that this stem should be kept in its austere strength and purity, and that no weak pity for their young and luxuriant life should stay our hand from lopping away, and branding every noxious shoot, every stifling parasite which infests it.

But even in that great Body of holy Law into which the second Table is unfolded on the Mount, whether in these verses of the fifth chapter of St. Matthew, from the

22nd to the 37th, or, yet more maturely, in the LAWS OF THE KINGDOM and OF THE WILL, which occupy the remainder of that chapter, we see the positive Spiritual Reality, the persuasive and encouraging character of this fifth Commandment in its full meaning, predominating over the negative and repressive character of the second Table in its earlier form. We see that this greater Prophet than Moses is of power, through a spiritual fulfilment of this fifth Commandment, to reconcile also the two Tables of the Law, and make them one. Under His forming hand the repressive Laws against Murder and Adultery, whose voice is, 'THOU SHALT NOT,' grow out into new spiritual realities, into positive and persuasive injunctions, to agree with our adversary quickly whilst in the way with him, to hallow marriage, as a holy bond which we may not break, and which so long as it is actually unbroken, we may not even think either of breaking, or of setting aside.

And again, the old repressive Laws forbidding Falsehood with regard to Property and to Testimony, are now no longer repressive only, but grow together into the one great positive Law of TRUTH: of speaking and doing THE TRUTH as before God. And this great LAW OF TRUTH has, if we note it well, such spirituality and breadth as to leave no room either for these two fruits of inward untruth, Theft, namely, and False Witness, or for that Evil Profaneness which being untruth to God, is at once the fruit and the seed of all other falsehood.

We shall find, as might reasonably be expected, a still more positive reality and a greater breadth, in the LAWS OF THE KINGDOM AND THE WILL, which are indeed no other than

the LAW OF THE NAME, so unfolded as to meet the larger requirements of that larger and more spiritual Personality now actually constituted and growingly realized in Christ. For when the LAW OF THE NAME sinks deeper down into us, in order that it may determine and guard in its true Being that new man of the heart which is in Christ Jesus, then, in becoming a more inward, it becomes also a more spiritual Law, and therefore a more positive and living Reality: and thus it is seen to be more intimately at one not only with itself, but with those nobler LAWS OF THE KINGDOM AND THE WILL, which in our Lord's legislation on the Mount succeed and glorify it. Nor is it difficult to perceive in what manner its two Tables, the LAW OF THE REVEALED, and the LAW OF THE IMPOSED NAME, become thus essentially one with each other; every thing which the second Table enjoins on us being now discerned, not only as guarding us against all infractions of the first, but also as guiding us to its positive and practical fulfilment. And in like manner we cannot fail to perceive how the LAWS OF THE KINGDOM AND OF THE WILL present yet deeper unfoldings of this Christianized LAW OF THE NAME: inasmuch as they contemplate us more distinctly and exclusively as in Christ we are members one of another; and do as it were overlook the lesser Personality of the Individual Man, that they may address themselves to that larger and more real Personality of which in Christ he is a living element or member.

And thus at length we see that although these several manifestations of Holy Law which have successively occupied our attention, and which we have designated as the twofold LAW OF THE NAME, the LAW OF THE KINGDOM, and

the LAW OF THE WILL, are still intelligibly and practically distinct Bodies of Law; they have nevertheless, in and through Christ, become one with each other in a no less definite and real sense.

That they are so practically, we see in the fact that the whole of this Body of Law which is THE TRUTH, is drawn to a common head by that first Petition which immediately succeeds the three great yearnings of our spirits, that they may be clothed upon with this living Body of a Holy Obedience. For the last of these Aspirations, "Thy will be done in earth as it is in Heaven," which gives to the first two their practical fulness and force, is itself realized within us growingly from day to day, through the daily granting of the direct Petition which next follows, "Give us this day our daily bread,"—that bread of righteousness, to wit, that doing of His Will, which is our real meat, which our Souls have now learnt to hunger for, and which is no other than a daily self-subordination in the strength of Faith and Hope, and Love, to all this comprehensive Body of Holy Law, summed up in the doing of God's Will on earth as it is done in Heaven, and daily presented to us by Him, that we may do it, under the manifold and fragmentary forms of our daily Christian duties. For as our meat also is to do the Will of our Father, so to do His Will is to have received and extended His Kingdom, to have taken on us and hallowed His Name.

And if such be the form in which this essential unity of Holy Law manifests itself *practically*, so is the same unity more especially presented to our spiritualized Reason in this whole Commandment against Judging, which though

it be but one Law, is yet the absolute Spiritual Completion of the Whole LAW OF THE NAME, THE KINGDOM, AND THE WILL: that is, in brief, of all holy LAW when contemplated not as LIFE, but as TRUTH.

Nor is it difficult to see at once and broadly, how practical is this principle, and how, when once presented, it recommends itself to our best sense of right. For all will agree that, when Christ's Holy Law has once been revealed to us, our great business is not to set about judging our brethren by it, but to set about obeying it ourselves. And the more deeply we enter into its grounds and application, the more will this first reasonable impression be strengthened; the more shall we be convinced that the Commandment against Judging is for us, when discerned in all its fulness, the spiritual Completion, not of one Commandment only, but of all forms of Holy Law:—of HOLY LAW ITSELF, as *presenting to us from without* the TRUTH of our Being, not as *already realizing that TRUTH from within*:—of HOLY LAW as given to us from on high, to the end that it may become in us Holy LIFE, not as having already been inwrought into our heart and mind, and spirit, to the expulsion of that other Law in our Members, which is the Law of Sin and Death.

This principle we may be enabled to perceive more clearly if we take into account that threefold constitution of man's Being which, as we have seen, is borne witness to directly, by his own Reason in its worthiest manifestations, and incidentally, by that Divine Law which effectually sets forth this TRUTH, that is, this true or renewed Form of our Being, in what it enjoins,—this false or unrenewed Form, in what it forbids.

What that primary and fundamental Element of our nature really is in its genuine and renewed, as well as in its perverted and sinful character, to which the great leaders of human Philosophy have agreed in giving the name of *ὀργιστικόν* or *θυμοειδές*, the Principle that is of Indignation or Anger, we may very possibly be unable to ascertain. Still we cannot but regard with deep interest the remarkable fact already noticed (B. I. p. 175), that our Lord's legislation on the Mount does actually concern itself in the first place with this very Principle; and does so with the express purpose, not of extirpating it from our bosoms, but of freeing it from its besetting falsehood.

His first Law on the Mount does not forbid all anger indiscriminately; for so must we have rooted up the living germ of Righteous Indignation and of Holy Zeal: but it forbids the being angry without a cause, and so further without any good, or with an evil result: for *εἰκῇ* may here well be rendered objectively "in vain," as well as subjectively "without a cause."

And then, as this more spiritual sixth Commandment unfolds itself, it proceeds to forbid this vain or false Anger, whether as an Inward Emotion, or as bursting its secret barriers and overflowing in Angry Words, or finally as intensified into the feeling and manifesting itself in the expression of deliberate Contempt and Scornful Hate. For let us observe that this word *μῶρος* is again used by our Lord towards the close of His Sermon, and there signifies that folly or madness of heart and spirit which is finally reprobate, which has heard Christ's words without doing them, and so has fallen into the utter ruin of those

who have taken on themselves the Name, and received into their hearts the Grace of God in vain.

Now what, indeed, are these Christian and Spiritual unfoldings of the sixth Commandment but means for mortifying and destroying, for cutting out and casting forth in its Birth, in its Growth, and in its Maturity, the evil counterfeit of this really fundamental Element of our Being? Not in order that this primary and essential Element may be itself extirpated and destroyed, but in order that its besetting falsehood being removed, it may be effectually unfolded in all its ordained integrity and truth; and that, in its genuine strength, we may be enabled, from the ground of our heart, to obey the Commandment of God and to hate the thing which is evil.

And here we may observe that the entire purpose, and even the details of the Second Table in this its Christian Form, may be discerned in its first complete Body of Injunctions. For that purpose is to destroy within our hearts all which would otherwise stifle the growth there of a true Christian charity. Now, though this ἀγάπη or holy Love *can* grow there, together with righteous Indignation and holy Zeal against the thing which is evil, *it cannot* with causeless Anger: for this, unchecked and in its evil maturity, is malignant Hate, the mortal enemy of holy Love. Accordingly we find that the first complete Body of Injunctions in this new yet old Law, is comprised in verse 22, and that it forbids this causeless Anger, with which holy Love cannot co-exist in our heart—forbids it absolutely and in all its stages, whether as a Secret Emotion, or as an Expressed Feeling, or as a Confirmed Temper and

Spirit. Moreover, the same verse reveals the consequences of disobedience to these Injunctions, consequences than which none can be more fearful, for in them we see at once God's just and fiery indignation against this sin, and the undying misery which, in its very nature, belongs to it.

Here then are revealed to us in brief, at once the real purpose of this whole Law, and its real sanction.

From this flows forth all that follows, whether with regard to Wrath the Enemy, or to Lust the Idol, of holy Love ; or with regard to Profane Falsehood, which is both in one,—which is each in its most spiritual wickedness.

That which follows with regard to Wrath is indeed expressly given as a consequence or practical working out of this first complete Body of Injunctions.

Since this wrathfulness is the deadliest foe to the indwelling in our hearts of holy Love and its attendant Blessedness, therefore the reconciliation which slays it, is an offering more pleasing to God than any other. This mercy He will have, and not sacrifice ; for He knows that this is mercy at once to our brother and to our own souls.

Again, no moment must be lost before we enter into this blessed state of Forgiveness and Reconciliation ; for the antagonist state of Wrath is rapidly aggravated and embittered by delay. Hearts which treasure hatred are soon hardened by it : to forgive and be friends becomes hourly more difficult ; we must be snatched as brands from the burning, if we would not burn on in endless and quenchless wrath.

And so, again, of that second Constituent of our human nature with regard to the essential character and even

designation of which, we find the same noticeable agreement between Plato and Aristotle, differing, as they do so widely, on other and hardly less important principles. They, in common with the great Body of their followers, that is, we may almost say, in common with all earnest psychological enquirers, have designated this second Constituent as the principle of Desire or Affection—the *ἐπιθυμητικόν*. Indeed, whatever may be the difficulties which beset our efforts to carry out this analysis of man's Being beyond these two primary Constituents, and the third completing Element which the same philosophers have agreed to designate as the *λογικόν* or *λογιστικόν*, the Intellectual or Reasonable Principle,—with regard to the analysis itself carried thus far, we have, as students of human philosophy, no sufficient grounds for rejecting it, and certainly no more probable analysis to establish in its stead.

The Divine legislation, however, which we are now contemplating, carries us much further than this, not only in the negative, but also in the positive direction. For though the light thrown by this legislation on the inward constitution of our Being is incidental rather than direct, it is on that account hardly, if at all, less available or less satisfactory,

We see, indeed, that this Platonic psychology must have been derived from an observation and analysis of man's Being in his natural or unrenewed condition; for it presents the fundamental elements of that Being, not in their *real*, but in their *actual*, not in their genuine and healthy, but in their perverted, evil, and unrenewed state: though it is to be noticed that this is *more* true with

regard to the second element of Desire, than with regard to the *ὀργιστικόν*, which is primary. It is, indeed, a striking fact, that throughout the Platonic and Aristotelian Systems, more especially the latter, this first element of so-called Anger is not only regarded with more complacency than the second of Desire or Affection, but is also more truly appreciated in its capacity for good, and in its nobler manifestations; whilst even the virtues which spring from the more affectionate Element fall, in the estimate of these Philosophers, very far below those which have their root in the manlier *ὀργιστικόν*.

This, however, is so thoroughly consistent with the place which these Philosophies occupy in the history of man, and in the broad and progressive unfolding of his Being, that, so far from surprising us, it may well serve to strengthen our conviction that they are, in the main, underived and genuine off-growths of the Greek mind and character. This primary Element, in its actual form of Wrath and wrathful Hate, it was indeed their main business, the task assigned them by Providence, to contend with and to suffer from, in its more evil manifestations—to discipline and to unfold, in its worthier forms of manly Courage and Energy. Hence with them, and with the Romans on whom their mantle with a fuller portion of this spirit fell, *ανδρεία* and *virtus* are commonly taken to express generally that form of human character which merits approbation. Here bravery is true manhood, whilst those milder virtues which rest on the Affections, and which it is the leading purpose of Christianity to unfold, are in the Pagan scheme kept under, and regarded at best but as amiable weaknesses.

But whatever preference may have been felt, by the Gentiles of old time, for the first of these two fundamental Elements, or whatever glimpses they may have had of either in its genuine Form; it is quite clear, from their reasonings concerning them, and even from the terms *ὁργιστικόν* and *ἐπιθυμητικόν* employed to designate them, that the induction on which their psychology rests, was made, not from the true and genuine, but from the false and perverted Form of our Being: or, to speak in Christian language, not from the renewed, but from the unrenewed Man.

This indeed we may clearly see could not have been otherwise: if at least their Philosophy was a genuine utterance of the Greek mind, rather than a faint echo of some primal Revelation. In so far as that Philosophy rested on observation and induction, and not on tradition, it could of course reflect with clearness, only the unrenewed and unspiritualized Form of man's Being with which they were conversant,—not its Spiritual Reality, which was to them invisible, or dimly seen through the shadowy forms of the Imagination and the Intellect. Yet even with our clear perception that their Insight must have been thus limited to the unrenewed Man; and with our further conviction that this unrenewed Man is actually set forth to us no less distinctly than the Man renewed in the Spirit of his Mind, by our Lord's legislation on the Mount,—even I say, with a preparation for it thus ample, we are startled, and cannot for a while overcome our astonishment, at the intimate correspondence between this Divine Legislation and that Human Philosophy.

Not only the Ideas dealt with, but the very terms

employed to designate them, are the same. If this highest human Philosophy finds itself constrained to affirm that the *ὀργιστικόν* is the Primary Element of man's actual Being, no less true is it that the Primary Law given by our Divine Legislator, for the discipline, and so finally the reconstruction and renewal of that Being, both deals with the same Reality, and designates that Reality by the same word. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει.

And again, no sooner have we found that the *ἐπιθυμητικόν* is declared, by the very same, and on this subject the highest *merely human* authority, to be the second Fundamental Element of our actual Being, than we find also a second Fundamental Injunction from our Divine Legislator prepared for its effectual discipline,—for daily mortifying the false and corrupt Form of this Affection, that it may daily grow in its Purity and Truth. And here again not only is this false Form dealt with and branded in its germ, but the very same word is used to express it. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυνᾶκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

And if the correspondence be thus intimate and striking with regard to these two great polar Elements of our Being,—these sources, however polluted, of Hate and Love within our hearts; not less so is it with regard to the *λογικόν* or Reasonable Intellect, whose correlative is Truth and whose Law is the Law of Truth: that *λογικόν* in which, as its third fundamental Constituent, our Human Nature finds the essential Ground of its Completion; in which—

WHEN ONCE ENLIGHTENED BY THE WORD AND SPIRIT OF GOD, that Reasonable and Spiritual Light which has now come into the World—its two former Elements, before at twain and lying in darkness, are for ever reconciled and filled with the Light and Energy of LIFE.

And here also our Lord's legislation rests not in merely teaching us the false and the true Forms of this second Element, or even in generally prohibiting the one and enjoining the other.

As before with regard to Anger, so now with regard to Desire, we are bidden—if we would live and not die—to slay it within our hearts in its Falsehood, that it may live and grow strong there in its Purity and Truth. And as with Wrath, so with Lust, we are enabled to effect this, if only we so believe in our Lawgiver as to do his words.

If indeed we will discern it, we are endowed, by this central Legislation of the Family Life, with a Law more *practically* comprehensive than the Law against Anger, which preceeds,—perhaps even than the Law of universal Truth which follows it. For we shall find that, in a most deeply practical sense, whatever tempts us to sin, be it a Thing or a Person, tempts us because it is or involves an object of Desire to the unrenewed Self within us; and that even wars and fightings, which of all forms of moral untruth rest most on Wrath, do also come among us because we Desire and have not, because we lust unto Envy.

And with regard to that special and strongest Desire which is here subjected to the Divine discipline and purification, we are, in one revealed Form of the tenth Commandment—that earlier Law of Spiritual Discernment

which was given for the gradual enlightening and spiritualizing of our Affections—forbidden to *Covert*, in another and a later (Dent. v. 21), forbidden to *Desire* our Neighbour's Wife. And it is most practically true, that in mortifying these selfish Desires, we are endowed with the largest power of cutting out and casting forth all our selfish Desires.

And accordingly when once selfish Desire has been forbidden in the first movements of evil and lawless Lust, its most powerful and most malignant Form, we find that our Lord's central legislation against it consists of prohibitions which, though specially addressed to the impure glance and touch, are applicable to every form of selfish Desire and gratification, that is, practically to every form of sin and evil. "And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," vv. 29, 30. And we also see how peculiarly central and practical is this special Law of the spiritualized Second Table, in the awful alternative of unavoidable and eternal misery by which obedience to it is so clearly and strongly enforced, and through which it becomes a Law having in itself its own practical completeness.

Again, as that confirmed and malignant *state* or permanent condition of wrathfulness whose deliberate voice is "Thou fool," has its own distinct prohibition in our Lord's final injunction against selfish Anger; so in His last

Commandment against selfish Desire, we have a no less distinct prohibition of a *state* which is deliberately as well as essentially adulterous and evil,—a state in which the marriage bond may not only be sometimes broken under the force of strong and instant temptation, but in which that holy bond itself is by Christians lightly esteemed, or rather habitually despised and trodden under foot: and that not merely by individual transgressors, against whom God's insulted Laws may, through the national tribunals, be effectually vindicated, but by Nations themselves; *by Christian Communities*, in their most deliberate legislative and judicial acts. Let us be quite sure that a so-called Christian Nation in which divorce is easy, in which it is legally sanctioned for any cause but adultery, is essentially an adulterous Nation. Let us not provoke God's wrath in this all-important matter, nor tempt a bitter experience to convince us of what it has too fatally proved, and is continually proving in other lands.

Hoc fonte derivata clades
In patriam populumque fluxit.

Throughout our investigation we have found that the Laws which determine and guard the Family Life in its purity, are, in the Divine Legislation, essentially central. And here especially, in these Injunctions concerning it, which form the heart of the now spiritualized Law of the second Table, we perceive this central character still more clearly. In the *elder* Form of the second Table, the Sanction of Punishment for disobedience to its Commandments is not set forth, any more than that of Reward for obedience to them. In that its more separate form, this LAW OF THE NAME is simply *Law*, and requires the added *Sanction*, “AN

EYE FOR AN EYE, A TOOTH FOR A TOOTH," to enforce its authority, and to convert it from a LAW OF THE NAME into a LAW OF THE KINGDOM, from a Nominal or Ideal into a Real or Enforceable Law. Here however, when this LAW OF THE NAME, now become the living and growing germ of all Law, has received into its heart the full tide of spiritual Life,—here at length, the Reality of righteous Retribution, without which Holy Law must remain a shadowy and unreal thing, reveals itself to us in all its awful sternness and necessity. We see that this spirit of unmortified and lawless lusting after the gratifications of the unrenewed Self within us, is a spirit essentially obnoxious (έννοχος) to God's wrath, inseparably linked with our own misery. And a little further meditation on the completing Law against Judging, leads us to the conclusion that this lawless and loveless, this hateful and miserable spirit of self-gratification, which in the first place violates the TRUTH of our Being subjectively, does also in its fuller unfoldings violate the same TRUTH objectively: inasmuch as it prompts us to detract from our brethren, and so to aggrandize ourselves, by judgements which however false and injurious with regard to those on whom they are passed, are doubly false with regard to us who judge, and in whom they spring from a root of bitterness, not seldom more hateful to God than the very sin which we are rashly imputing to our brother.

Thus it is that in this now Christian and complete LAW OF THE NAME, we not only perceive that the Sanctions of Punishment and Reward are added to the Behests of holy Law; but we perceive further, that as Disobedience is, in God's order, and by the essential Laws of His Kingdom, inseparably joined with Punishment or Misery, so

Obedience is no less inseparably linked together with Reward or Blessedness. We begin to perceive that the revelation to us of this essential and objective Truth, this deep underlying Reality, is very far from being the least of God's mercies to us-ward; seeing that otherwise the deceitfulness of sin, and of the evil mind within us, would make us slack to lay hold on Christ by Faith and by faithful and blessed Obedience, and would thus prevent our being separated, through union with Him, at once from our sins and from our misery.

In dwelling on this new LAW OF THE NAME, we perceive that even as its first Body of Injunctions reveals to us the certainty of punishment and our essential liability to it, if our state of evil wrath remains unrepented of and unforsaken; so its second or central Body of Injunctions, which strikes first at unhallowed Lust, the Master-idol of holy Love, and through this at all other perversions of our genuine Desires and Affections, applies this revelation to our hearts and lives still more closely and practically. It commands us to flee from the wrath to come, and from the punishment hanging over our heads; at whatever cost of self-denial and self-mortification, through whatever sharpness of personal suffering. Herein lies the practical judging ourselves, that we be not judged of God. Has our eye offended us, and caused us to offend Him, by dwelling, till we have inflamed ourselves, on the forbidden objects of lawless thought and unhallowed desire? In whatever sense this has been or is so with us, in the same sense must we pluck out and cast from us this offending member. And why must we do this? Because—for on

this matter of infinite moment, our Lord utters no uncertain words—because if we do it not, we can neither enter into Life Eternal nor escape the bitter pains of Eternal Death.

This offending Eye, this Light which is great darkness, which sets on fire the course of nature, and is set on fire of Hell, must yield up its ancient birthright to the Eye of Faith, must be disinherited from that primacy due only to the unfallen or to the renewed Mind, to the genuine Spiritual Discernment.

Whether it be the natural eye which is unsatisfied with seeing, and lusteth after many things, or whether it be the Intellectual Eye of the unrenewed Mind, whose vision is, for spiritual Realities, wholly perverted and darkened,—whatever be the form of this unhallowed Insight, and however specious or splendid may be the visions by which it perverts our souls and the souls of our brethren,—it must be cut out and cast from us, if we would ourselves escape being cast body and soul into hell. We must reject and disinherit this beloved firstborn of the Natural Man, this profane, adulterous and fleshly Mind, which desires, and judges, and walks, by Sight not by Faith.—by the natural Understanding not by that Understanding which is the knowledge of the Holy—or we must be ourselves for ever rejected and disinherited of God.

And if this pervading evil be thus mortified and slain in the head and front of our offending, in the counselling Intellect and the inflaming Imagination; not less, but more, is it to be cut across and disabled in every fibre and sinew of the executing hand. Whether it be the hand of Violence, of Lust and Rapine, or of Profaneness, it

must be cut off and cast forth. Our eye may not here pity, neither may our hand spare, even though judgement and execution must begin on our own right eye and our own right hand.

Again, it is in these central and compelling Sanctions of the Christian LAW OF THE NAME, that we perceive, in living germ, that irresistible Power which upholds and realizes the central LAW OF THE KINGDOM; and which, by thus giving force to its heart, does also quicken and sustain that entire, threefold Body of holy LAW which is THE TRUTH.

When we can really enter into the spirit of this LAW OF THE NAME as it is given on the Mount; when, that is, we can say, in the fulness of its meaning and with all the energy of a truthful mind, "Thy Name be hallowed," we already desire that the holiness of God may prevail *by whatever power*—outward be it and compelling, or inward and free—over ourselves and over His whole Spiritual Universe. But when our Aspirations have once gone beyond this first great utterance, and have yearned after the coming of His Kingdom, and so the doing of His Will in our heart and Life and Spirit—not now in despite of our Will of unrenewal, but in harmony with our Will of renewal; then it is that we become of power *freely and rejoicingly* to accept Suffering; then we see that through our free acceptance of it, this Suffering, which we know to be inseparable from Sin, becomes for us salutary.

Thus freely to accept suffering does, we now perceive, reconcile and atone the LAW OF THE NAME, in these its Central Injunctions and Denunciations, with that LAW OF THE KINGDOM which is the fully developed heart of this

entire threefold Body of Holy Law. Thus freely to accept suffering is, we now perceive, our most genuine practical utterance of the central Aspiration, "Thy kingdom come," as well as our most effectual entering into the spirit of these central Injunctions and Denunciations in the LAW OF THE NAME. We see that freely and willingly to suffer what God brings against us to be suffered, through the Providences of our earthly Life, and through the Law of Christian Duty which determines our conduct under them, is a worthier and more loving, as well as a more objective and effectual discipline, than that Purgatory of which the Romanist fondly dreams, than those self-imposed and humanly-devised penances and castigations, by which self and self-pride are rarely rooted out of our souls, though they are too often by these means more firmly rooted in them: and is moreover that Reality of temporal chastening through which we are delivered from the more terrible Reality of eternal punishment.

We begin to see that the LAW OF THE NAME, as more outward, awards to us the real discipline, the real punishment and suffering for sin, which the LAW OF THE KINGDOM, now written in our hearts, and become there a power of holy Life and Spiritual Discernment, recognizes as a just retribution, and freely accepts as a loving and salutary chastisement: and we see further that as he, in whose heart this LAW OF THE KINGDOM has been written, does now rightly judge himself by accepting and ratifying in his own spirit God's righteous judgements concerning him, so does he with similar justice refrain from judging others.

It is in the Aspirations which severally correspond to

these several Bodies of holy Law, that we most clearly discern the Spirit that pervades and quickens each of them. Specially does the last all-including all-completing Aspiration, "Thy Will be done, as in Heaven so in earth," teach us that God's holy Law, inwardly accepted by us and become the Law of the Spirit of our Lives, is for us not only TRUTH but LOVE. By contemplating these three great Aspirations of the Lord's Prayer, in connexion with those Bodies of Law—OF THE NAME—OF THE KINGDOM—OF THE WILL—in obedience to each of which in order, each of these Godward yearnings of our Spirit finds its practical fulfilment, we are taught that, as the Aspiration "Hallowed be Thy Name," contains implicitly the two succeeding Aspirations, and does, as it were, merely change the expression of its inward longing as soon as it is made aware, that only through the coming of God's KINGDOM in the heart can His NAME be fully hallowed in a true doing of His Will; even so a true obedience to the LAW OF THE NAME is the living germ of a true obedience to the LAW OF THE KINGDOM, is ever growing out into this higher form of holy obedience revealed in Christ, and so is ever issuing in the complete inward, as well as outward, obedience of the WILL—an obedience which not only does Christ's words, but does them lovingly, with spiritual freedom and inward joy.

This completed Obedience however, this *final* Hallowing of the Name of God, which is the real or spiritual doing of His Will, can be arrived at by us only through that Obedience of Accepted Suffering, which is the special Obedience of the Kingdom, as distinct from the more outwardly-enforced Obedience OF THE NAME, and the more

inwardly-proceeding, zealous and joyful Obedience of the renewed and hallowed Will.

This last Obedience is the final and complete TRUTH of our Being : and we would here consider it *as* TRUTH, rather than as LOVE, though we shall find the two to be practically inseparable, if they be not essentially one with each other.

We are indeed here taught that the highest manifestation of this TRUTH of our Being is LOVE, in the very same manner as we have recently been taught that our worthiest and most salutary apprehension of the Verity that Suffering is, in God's order, inseparable from Sin, is our willing reception and patient endurance of that suffering which is in the world through sin. For, just as the Injunctions to obey, and the Denunciations of punishment for disobedience, which are central in the Christian LAW OF THE NAME,—the germ of the whole LAW or entire TRUTH of our Being—grow out, when unfolded in the LAW OF THE KINGDOM which is THE MATURE HEART OF THAT WHOLE TRUTH, into injunctions to suffer gladly, and to mourn rejoicingly for the sake of obeying Christ; even so do those Injunctions concerning TRUTH, which conclude this first and germinal LAW OF THE NAME as given in its living Reality on the Mount, and which are now coming under our special notice, manifest themselves in the last and fruitful LAW OF THE WILL, in their more essential and spiritual character of Injunctions concerning Christian LOVE—which is Christian TRUTH dwelling in and proceeding forth from our Spirits.

Freely-proceeding LOVE is indeed Christian TRUTH wrought into our Spirits, just as freely-accepted Suffering is the gracious and salutary form of that Punishment for sin,

which must otherwise destroy us for ever from the face and presence of God. And here we begin to perceive how, being first led to obey the Law against judging our neighbour by the consciousness that, whilst unrenewed in the spirit of our mind, we have no inward light of truth for judging him aright, we are further withheld from all uncharitable judgements, even after the truthful light of this Renewal has shone into our spirits, by that higher and more Spiritual Reality of TRUTH which is LOVE. And thus when the beam has been cast out of our own eye, we are less disposed to notice the mote which is in our brother's eye, though we are indeed more able both to see it clearly, and to take it out skilfully and tenderly.

The Commandment against Judging will be fulfilled then *by Faith*, in so far as holy Law is for us still outward and objective—*by Love*, in so far as it has become for any one of us a Law written in his heart. As unrenewed, we are forbidden to judge, because our unrenewal prevents us from judging aright: as renewed we are unwilling to judge, lest there should be breach of charity. So that our unwillingness to exert this dangerous power grows with our capacity for exerting it aright. And thus do we also learn to Judge no man, in proportion as we learn that for Judgement are we come into the world.

We have now considered those Christian unfoldings of the second Table, which guard from falsehood, as they proceed out of the ground of our hearts, these two primary movements of Hate and Love, the twin source of all its other emotions; and which, by casting forth the false Forms or idols of these, enable them to grow out under God into

their ordained Truth, so that our Hate may be for Sin, our Love for Holiness, and for God its Author. We have however yet to examine somewhat more closely, those concluding Injunctions of this Christian LAW OF THE NAME which bear on TRUTH, not as it enters into alliance with our Feelings and Affections and brings them into God's order by rendering them truthful; but as it is absolute TRUTH, and as it presents at once the proper Object and the genuine Character of man's Reasonable Intellect.

In this region we are immediately met by a principle of the utmost importance. We find that all the prohibitory Commandments here given to guard this inward TRUTH or Truthfulness from desecration, in order that it may, under the influences of the Spirit, freely unfold itself, are Commandments directed expressly, not against Lying, but against Profane Swearing; and which forbid all such profaneness towards God, in order, as we cannot doubt, that it may give place to a due Reverence for His Holy Name and Being.

For even as Wrath and Lust, that is false Anger and false Love, are forbidden, in order that hatred for the thing which is evil, and love for good, and for its great Author, which are the true Hate and Love, may take their place in our souls; so here in these final Injunctions belonging to the LAW OF THE NAME, every form of Profane Swearing is forbidden, to the end that our yea may be yea, and our nay, nay—that both in what we affirm and in what we deny, that is in every act of our Human and Reasonable Intellect, we may be absolutely and simply true.

This identity of Profaneness, or Profane Swearing, with

essential, fatal Untruth, we shall find forced upon us by our Lord's teaching in this part of the Sermon on the Mount; and we shall perceive it to be a principle of great importance, in its immediate bearing both on practice and on the general subject of our investigation.

In these Injunctions, each leading manifestation of this Spirit of Profaneness which is also the Spirit of Falsehood is denounced, and branded with its proper stigma by that righteous and holy Lawgiver, whose LAW IS THE TRUTH, whose Spirit is the Spirit of Truth, and who by speaking and doing the Truth hallows the Father's NAME.

Our awful sense of God's immediate presence to every thought and movement of our minds must be too deep for common utterance, and must be expressed in words, only on those solemn occasions when He requires it, for the furtherance of justice, and for the ending of controversy and strife. They who, under lawful authority, thus reverently and truthfully swear by His Name, are to be commended; but on occasions less solemn than these, we may not, even when most in earnest, thus call on God to witness our assertions. Nay more, even this final appeal, though permitted and actually ordained, to prevent breach of Charity, is so, we can hardly doubt *πρὸς σκληροκαρδίαν*, and because those Divine Laws for the government of Christian men, which are outward, and enforceable by human authority, are still as of old adapted by Him for the restraint and discipline of the weaker and less worthy, rather than of the stronger and more spiritual among them. The wisdom if not the necessity of this principle is borne witness to by the experience of human legislators, who as

they can deal only with overt acts, find themselves ever driven upon its adoption.

And if nothing short of such a moral necessity can justify these final appeals, how terrible a thing must it be lightly and profanely to call in question the Holy Name? How terrible it is, we may in part conclude from the strictness with which our merciful Lawgiver here guards us from all those more insidious manifestations of this Spirit of Profaneness, which might otherwise deceive us as to their essential character, and so betray us to our ruin.

Shall a man swear by Heaven? But this is to swear by God's throne and by Him that sitteth thereon:—or by earth? But it is His footstool. His feet have shone in the beauty of holiness on its mountains and valleys. His Spirit hath moved, and still moveth, on the face of its waters. Or shall he swear by Jerusalem? But it is the City of the great King, in which heaven and earth meet—the Habitation wherein God and man dwell together:—or by his own head? But he cannot make one hair black or white. And if ever we had any power over ourselves, we have it now no longer. For now we are no longer our own, but bought with a price, and valued by Him who bought us according to the measure of that goodly price. So that the very hairs of our head are all numbered. And He looks with watchful and jealous care on every the least falling off or increase of those growing graces which are to issue in the perfected holiness and final glory of the Church and of the souls He has bought with His life.

Thus His Name as a broad shield, and His LAW which is also exceeding broad, covers all these things to protect

and keep them in their purchased and growing holiness, that in hallowing them we may hallow that great and holy Name now finally called and placed upon them.

And here it may be that we have ascended this Mount of a Divine Revelation, far enough to obtain some larger views of the Province of the Intellect in Religion; and to discern, not merely its ordained Offices with reference to our eternal interests, but somewhat of its essential Character, as well in its renewed as in its unrenewed condition;—somewhat also of the Order and Method appointed for its purification and building up.

Our investigation is indeed now approaching its main end and aim. We have been led onward to a consideration of TRUTH, as it is the ordained characteristic, not of the human Intellect merely, but also of the great primary human Affections, and so of all the Energies and Acts of our entire Being. We have seen this TRUTH guarded and kept, as of right belonging to every human Emotion of Anger and of Desire as well as to every Act of man's reasonable Intellect. And we have further seen that, for each of these distinct Elements of our Being, its ordained and essential TRUTH, its normal or genuine state, is no other than a state of consistence with the Divine Law here revealed for its determination and guardianship.

Moreover we have perceived that this TRUTH, which first manifests itself in us as the Discernment and Acceptance by Faith of its proper LAW here revealed, does, when such an acceptance has been realised, manifest itself further as LOVE: and that as the LAW OF THE NAME determines and guards this Divine Principle in our souls, in its

primary manifestation as TRUTH, even so the LAW OF THE KINGDOM and the LAW OF THE WILL determine and guard it, in its nobler manifestations as Love to man and Love to God : or, if we would seek a higher unity, as Love to Christ who is at once perfect God and perfect Man.

We have first gone through in order the whole Body of Working Law contained in the Sermon on the Mount, and have seen that, through faithful and hopeful obedience to this Law, the TRUTH which it sets forth is actually inwrought into each distinct Element of our Being. We have seen the Affections in their twofold fount, as well as the Intellect, renewed by its penetrating influences ; and—being thus reconciled with each other in the unity of the same TRUTH—at once enabled and disposed to act together in harmony, and to flow forth in one full and single stream on their proper objects.

Having thus contemplated this great Body of practical or Working Law, and having possibly concluded, from its discerned fulness and excellence, that this must needs be all ;—that LAW has here completed her forewritten circle, and accomplished her appointed task ; we are again met, in our onward course, by another and a still more perfect Form of Law, retracing as it were and deepening with the finger of LOVE the same great circle of TRUTH.

As we gaze, we perceive that this is another and yet the same : a real and yet a glorified and spiritual Body of Law. And we perceive further, in the spiritual light which flows forth from it, that what was before TRUTH, now begins to manifest itself to us as LOVE also.

With what teaching then are we endowed, as to the

main object of our enquiry, by this second and more spiritual manifestation of holy Law?

That we may be enabled to answer this question, let us imagine, that what *ought to be* the case for each person to whom all this first Body of Working Law has been revealed, *is actually* the case with some one of them. Let us imagine all these more immediately practical Commandments to have been, by some one hearer at least, accepted and obeyed in the entire fulness of their import. Shall we find it difficult to admit, or does our actual experience in this matter, historic be it or personal, oppose itself to the admission, that from such an one there will flow forth a new Energy of holy Life and holy Love, and of that Understanding which is the knowledge of the Holy:—an Energy which, before this faithful and hopeful self-subordination to all these practical Commandments, had for him no existence, but which now that it has, through the Obedience of Faith, been kindled in his soul, does at once and joyfully recognise this new LAW OF SPIRITUAL DISCERNMENT as its own proper guardian and guide? And what shall we infer from this with regard to the Province of the Intellect in Religion? Or is any other conclusion possible than that the mere Intellect, unrenewed and unreconciled with the purified or truthful Affections, is essentially incapable of apprehending holy Law in its full spirituality:—if indeed it be not the still more practical conclusion, that we must faithfully obey God's Law so far as we already apprehend it, if we are indeed desirous of entering into and discerning it more deeply and effectually?

In the light of our Lord's Divine Order, we begin to

see that the Intellect, during this process of its renewal and reconciliation with the purified Affections, is of power to apprehend holy Law *practically*, and for the purpose of a *faithful and hopeful* obedience; *before* it is of power to apprehend it *spiritually*, or for the fuller purpose of a *loving and discerning* obedience. We see how it is that we must do our Lord's Words that we may know of his doctrine whether it be of God. And we have already seen (B. III. p. 55) how this great principle of Spiritual Knowledge finds its counterpart and illustration in the principles which must preside over all our solid acquisitions even in Natural Knowledge.

It has been before affirmed (B. I. p. 10), that our Lord's teaching on the Mount affords no countenance to the notion that man's Intellect, in its natural condition, and irrespectively of his Renewal in the Spirit of his Mind, is capable of solidly and fruitfully apprehending the Realities of holy Being, or the more Spiritual Truths and Laws which concern it: and in that special Order which we have just seen to pervade this teaching, the important positive Truth opposed to this false notion is most practically as well as intelligibly embodied.

In the fact of our Lord's deferring His Revelation of the whole LAW OF SPIRITUAL DISCERNMENT, until the entire Body of practical or WORKING LAW has been *first* set forth in its completeness, the positive Truth in question is clearly implied. For we are thus taught that the Body of Law, through faithful obedience to which the new Energies of a Spiritual Life and a Spiritual Discernment are inwrought into the Soul, is essentially distinct from

the Body of Law which determines these newly inwrought Energies to their right objects, and guards them in their genuine character. Hence we infer that the religious Province of the Intellect, in so far as it is yet unrenewed, is to apprehend, not the Realities themselves of the Divine LIFE, which indeed it cannot do, nor even its more Spiritual Laws; but such expressions and shadowings forth of these nobler Realities and Laws as are more nearly on a level with its actual powers. The SYMBOLS, which the Spirit of God has made use of to this end, may indeed themselves be justly termed Realities, though of a less Spiritual Order; even as the material Sun is himself a very glorious Reality, though he is far exceeded in glory by that Spiritual or absolutely Real Sun of Righteousness, which yet he is of power to typify and set forth. We may very properly distinguish those representatives, which are also bringers in, of Spiritual Realities, as possessing in themselves a *symbolic*, though not an absolute Reality. They are *Symbols* of absolute Realities, in the true sense which we have already ascribed to that word; for they minister effectually to the actual bringing in of these Realities, which they also truly and adequately represent.

To take the important example now before us of such *symbolic* Realities,—HOLY LAW, in so far as it determines our outward Acts, may be rightly designated as an expression or shadowing forth of HOLY LIFE, of such a nature as can be *practically* apprehended BY THE MERE INTELLECT IN ITS UNRENEWED STATE; just as the retributive Sanctions of this outward form of holy Law, addressed, as they are mainly, to our selfish or servile hopes and fears, are practically on a level with our unrenewed Affections.

That apprehension of Law, therefore, in its outward behests, which is *practical*, or *in order to obedience*, is a large, a most important, and fitting religious Province of the Intellect, *even as unrenewed*; irrespectively that is of its renewal. The renewed Mind will doubtless discern and obey holy Law in all its bearings, inward or outward, and especially in its deeper import, more fully: but the Mind, as yet unrenewed in Intellect and Affections, can hear, and fear, and obey, at least its outward and less spiritual Commandments. Accordingly we find that holy Law,—as first addressed from on high to man, and as ordained to be one of the first and most powerful means of raising him from his utter unrenewedness, towards some capacity at least for true Renewal in the Spirit of his Mind,—is in the main a Working Law; and that, of the more outward order; having reference chiefly to overt acts, not to dispositions of the heart. But as we extend our researches, we find that this outward Law and outward Obedience have the closest and most practical relations with that inward Law, whose office is to determine in their genuine Character and to guard in their free Obedience, the new Realities of the purified Affections and of the Spiritualized Reason. We find that in proportion as this practical Apprehension of outward Law, even by the unrenewed Intellect, and this Obedience to it which is of servile fear and hope, prepare us for the bringing in of a more inward Law and Obedience,—in the same proportion are we advanced in our capacity for effectually apprehending those Spiritual Realities themselves, which holy Law, outward as well as inward, does, through its Commandments and Directions, express and set forth to us.

Thus we see that HOLY LAW is, in that worthiest sense of the word which has already been defined, a SYMBOL of holy Being or of HOLY LIFE : inasmuch as it represents and powerfully commends to us by its Sanctions, the Realities of Holiness, under the form, first of more outward, then gradually of more inward Statutes and Judgements ; and inasmuch as it further ministers to the bringing in of this Holiness, by binding the Laws which express, and which, if *fully* obeyed, actually realize it for us, not only on all our deepest hopes and fears, but also on our joyful and loving discernment of their Spiritual beauty.

In speaking thus strongly of the important offices of holy Law for unfolding the religious Life, it must be ever borne in mind that we attribute to it this great importance, *not as an efficient cause*, but *as an ordained mean or condition* of that unfolding. And we must remember also that holy Law fulfils this office, partly by inuring us to actual obedience up to the full measure of our actual and ever-growing power of obeying ; partly by convincing us of our natural powerlessness to obey worthily, *as of ourselves*, and by thus sending us to Christ, that we may obtain this needful Power through Him, and through that earnest and effectual Prayer which is itself a chief part of our obedience to His holy Law. And herein we see clearly how St. Paul and St. James are at one. We obey by Faith to the uttermost, nothing doubting ; and as we advance in such earnest strivings and wrestlings in Act and in Prayer after an obedience ever becoming more and more worthy, a daily-growing power of realizing this obedience is granted from on high to our daily Prayer. Whereas, if we so

dwell on our Christian freedom as to think disparagingly of holy Law, we make this freedom our idol, and wrest St. Paul to our destruction.

The more indeed we contemplate the general Epistle of St. James, the more shall we be convinced that the main drift of his teaching is to bind upon our consciences the absolute necessity of actual obedience to God's holy Law revealed to us in Christ ; through whatever long-continued exertions and sufferings of body and mind, whatever mighty and ceaseless wrestlings of spirit, we may have to pass, for its effectual accomplishment.

For though it be most true that we cannot too much magnify the freedom of the Gospel with St. Paul, it is no less true that we wrest that freedom to our destruction, and use it for a cloke of evil, if we arrive not with St. James, in our lives and our teachings, at the great practical conclusion, that Obedience is the end of God's holy Law revealed to us in Christ : and that in so far as His Will is not done by us on Earth as it is done in Heaven, to the same extent we shall be found to have taken His Name, and received His Grace, in vain.

And here we would further affirm, that the special office of St. Jude, in the setting forth of the great message from God to man, is to guard us against another besetting perversion of this liberty wherewith Christ has made us free,—another disabling if not fatal hinderance to this effectual realizing of holy Law in our hearts and lives : I mean, the so contemplating this our Christian freedom as to lose sight of a Final and Righteous Retribution for our deeds done in the flesh.

This great compelling Power, which is and must be the actuating principle of all holy Law *contemplated as a remedial and renewing discipline*, it is St. Jude's especial office to set forth and to guard in all its awful reality,—historical as well as prophetic,—as the deep, central, and enduring Foundation of the Kingdom of God.

It is not indeed that we fail to see the *necessity* of Righteous Retribution: for we well know that holy Law, as a remedial discipline, addresses itself, not to our Renewedness, but to our Unrenewedness; and must therefore be unintelligible and powerless, if it speak not such a language of Hope and Fear as will come home to the unrenewed Mind. Nor is it even that we are unable to perceive the *essential truth* of this revelation regarding the final and righteous judgement of God: for we know that disobedience or lawlessness (*ἀνομία*) is sin; and that sin is misery; and that even as our accomplished Sanctification is our real or Spiritual Blessedness and Presence to God, so our final disobedience must be also our final misery and destruction from before His face.

Of these awful Realities we cannot but be convinced, if only we will endure to gaze unshrinkingly on the whole living Body of holy Law, to the end we may close and wrestle with it effectually; and so convert it from a frowning enemy to a friendly, sustaining, and invigorating antagonist. But alas! we turn away our eyes in terror or in sloth from these merciful revelations of an eternal Truth, which it so very deeply concerns us to know and to bear in mind; or we close them in a false security that this awful and universal Truth touches not us as we are

baptized Christians. Against this perversion, which is another idol of our Christian freedom, and which cuts away from beneath our feet the solid and enduring foundation of our Christian Life, St. Jude is especially ordained to bear witness. And we must either reject his Epistle from the Canon of Scripture, as some have not hesitated to do, or we must submit to be kept by his inspired teaching from this great peril to our souls.

Being then delivered by St. James and St. Jude from these two master-idols of our Christian Liberty, namely, an imaginary freedom from the binding Power of holy Law, and an imaginary freedom from the compelling Reality of righteous Retribution; we are enabled to discern this entire Body of HOLY LAW revealed to us on the Mount, in its true character. Nor can we express that character more briefly or more truly than by designating it as a great and worthy SYMBOL of HOLY LIFE.

So far as this Body of Law is without us, or merely objective, it is also for us merely symbolic: for though it does, through the obedience which is of Faith, minister to the bringing in and realizing for our own souls of that LIFE, it cannot, whilst it remains for us a merely objective Law, do *more than represent and commend* to us the REALITIES of that LIFE; since these are, by their very nature, inward Realities obeying an inward Law.

If then we contemplate this Divine Law as being and remaining wholly outward to ourselves, it is for us not more than a revelation or manifestation of the true FORM of HOLY LIFE. If, on the other hand, we regard it as having at length, through Christ's ordained WAY and method of

implanting, become wholly inward or written on our hearts, and therefore as determining the free movement of our spirits to their genuine objects; then HOLY LAW becomes one with the spiritual Reality of HOLY LIFE,—one with man's renewed Will, now again in harmony with the Will and Law of God. And if lastly we consider this Divine Law in its actual and practical relations to us; namely as it is, in Christ's ordained way, *ever ministering* to our daily renewal in the spirit of our mind, *ever passing* from a *revealed* Righteousness without us to an *imparted* Righteousness within us, it may, in the truest and fullest sense of the word, be regarded as a SYMBOL of holy LIFE; for it both effectually presents to us that excellent and blessed Reality, and effectually ministers to the bringing in of the same into our souls: or, if we will admit for HOLY LAW, as it is the word and TRUTH of God, the very highest perfection of the symbolic character, let us rather affirm that, through Christ's way, it is ever actually becoming *in* our souls that holy Reality which it is also ever effectually revealing and presenting *to* them.

This indeed we shall find to be, in a greater or less degree, the character not of HOLY LAW only, but of all those other THINGS, the discernment and exposition of which we have in the outset (B. I. p. 2) affirmed to constitute the Province of the Intellect in Religion. Each of these, though in its higher import it sets forth such spiritual Realities as can only be spiritually discerned, does, in its lower, present to our minds natural Realities which are on a level with man's natural Understanding; but which yet are, in God's order, capable of thus effectually ministering

to the bringing in of those nobler Realities which they represent or correspond to in a lower kind.

Thus for example, Poverty, Mourning, Meekness, may be truly contemplated either as Natural or as Spiritual Realities : for there is a natural Poverty, and there is a spiritual Poverty. But then this Natural does not only present that Spiritual Poverty in a lively and intelligible manner to the natural man, but, what is far more than this, it does, if rightly received by him, MINISTER TO THE BRINGING IN TO HIS SOUL OF ITS NOBLER COUNTERPART, namely, that spiritual Poverty through which he becomes finally rich towards God. And in a similar sense, and with similar results, the Natural Mourning is for us, under Christ's teaching, SYMBOLIC of the Spiritual : that is, it both represents to our natural faculties, and tends also, if rightly received, to bring into our souls, the worthier Reality of which it is an ordained SYMBOL.

And even NAMES themselves, as representing REALITIES, have, in like manner, a twofold Import. Thus the Name of Father is applied to designate at one time our Spiritual or Heavenly, at another, our natural or earthly Father. And natural Fatherhood is, like natural Mourning, a true and ordained SYMBOL of its Spiritual counterpart : for on the natural Affections which belong to this earthly relation, may, under Christ, be most effectually engrafted the corresponding and far more excellent Spiritual Affections.

And so of the ACTS which emanate from and characterize personal Being : those which are in themselves natural, and therefore capable of being discerned and apprehended by the natural man, may yet be, and under God's

overruling providence have actually and historically been, so controlled and ordered as to present, in a lively and intelligible manner, to our unfolding Spiritual Discernment, other ACTS of a far nobler and more Divine order; and, what is still more admirable, SO AS REALLY TO SET FORWARD THE ACCOMPLISHMENT of those worthier and more excellent Acts.

And thus we see how it is that God has provided fitting exercise and nourishment for man's Intellect, and for all his Powers, not only in their natural and unrenewed condition, nor only in their complete Renewal and Spirituality, but also in that intermediate state of *being renewed* from day to day, which does most practically concern us in our Christian walk and conversation. For such a condition of daily Growth in Grace, of partial yet ever-advancing Renewal in the Spirit of our mind, this SYMBOLIC CHARACTER, which so largely pervades both the WORDS and the WORKS of God, is pre-eminently fitted.

Thus do we, as it were unknowingly, receive into ourselves the Truths which we afterwards find to be, for our Spiritual as well as for our natural Lives, living and quickening Truths. And thus are the chief difficulties, which beset the unfoldings as well as the beginnings of our Spiritual Life, effectually obviated where they would otherwise be insurmountable.

We now begin to perceive how the Symbolic Character we have been speaking of, does really and practically pervade all those objects of man's Intellect, the discernment and exposition of which we have affirmed (B. I. p. 2) to be its proper religious Province; and to perceive further,

how this peculiar character fits them for our actual religious state and condition, namely, THE STATE OF BEING DAILY RENEWED IN THE SPIRIT OF OUR MIND.

All these Objects of the Intellect, whether they belong to the LAWS which determine and guard,—or to the WORDS OR ACTS which express and set forth,—or even to those REALITIES OF THE AFFECTIONS which constitute, holy Being, are, in virtue of this their SYMBOLIC CHARACTER, discernible for religious ends by man's Intellect in its actual state of partial or progressive renewal. Even whilst prevented by our remaining unrenewedness from discerning the higher Spiritual Reality itself, we are yet of power to discern and receive its symbolic husk, and in so doing to receive also—effectually, for some more advanced period of our religious Life, though at present it may be unwittingly—the living and quickening spiritual fruit which it contains. Whilst, on the other hand, we are enabled, in proportion as our renewal has already advanced, to strip off for ourselves this husk, and to feed immediately on the nobler truth it hides.

If, for example, we cannot yet discern the beauty of a free Obedience for Righteousness' sake and for Christ's sake to God's *inward* Law, so as effectually to desire it for ourselves, despite its accompanying shame or suffering; we are nevertheless already in a condition effectually to discern His *outward* Law, effectually to strive after an obedience to it, and to tremble at the peril in which we stand of the awful punishments it denounces against disobedience. If we cannot as yet from our heart forgive our brother his trespasses against us, we are at all events in

a condition to advance some way along this blessed road of forgiveness, by actually remitting to him the debt he owes us. Of these more outward acts we cannot truthfully complain that they are above our comprehension or beyond our power.

By such means all our Faculties and Energies, intellectual and practical, however imperfect may be their actual state of renewal, are furnished with their daily nourishment; which is indeed the daily Doing of His Will up to the full measure of our Daily-growing power:—a nourishment in the strength of which we are ever journeying on towards the Mount of God; or—if we regard the *inward* Reality of that advance,—towards a fuller and worthier Sanctification and Renewal in the Spirit of our Mind.

Thus we see why it is that those Divine fruits on which our whole Being in Intellect and Affections, in Mind and Spirit, must feed, are so rarely presented to us, whether in God's Words or Works, unprotected by their symbolic husk. Thus the LAW which determines and guards our outward Acts is not only *first* revealed to us, but it continues *always* to accompany and protect the *later-revealed* LAW which determines and guards the inward Movements of our heart and spirit.

Thus again the Symbolic Histories and Prophecies of the Old Testament, and the Parables of the New, do not cease to edify us even when, under the teachings and influences of Christ and the Spirit, we are become Christian and Spiritual men, and can discern, in part at least, the fairer Spiritual Reality through its fair symbolic veil. All these great and Divine SYMBOLS, or rather SYMBOLIC REALITIES, are given, not

for the instruction in righteousness and purification in holiness of the world's childhood only, but of every period of its Life after their communication from on high: and if for any more especially, then assuredly for our own:—for us, on whom the latter ends of the world are come, and who most deeply need them, in order that our Love, being ever fed on such Forms and Portions of THE TRUTH as its ever-growing strength can inwardly digest, and assimilate to the living Body of holy Obedience, may not starve and die within us.

It is not however merely in this objective direction, and with regard to the outward Province of the Intellect in Religion, that we are instructed and edified by this teaching of our Lord. In the light of that teaching, we see also the actual Building-up within us, and at the same time the genuine and progressive Renewal, of the Intellect; both by its own proper Purification through the accepted LAW OF TRUTH, and also by its effectual Reconciliation with the primary Affections of Hate and Love—now hallowed themselves also, and at one with each other, through obedience to those Commandments of the same great LAW OF TRUTH which are especially ordained for their renewal. We see these two fundamental Elements of our Being approaching each other as it were and uniting, in so far as each of them becomes purer and brighter in the penetrating and renewing light of this Divine TRUTH; and we see that, in proportion as these distinct and before jarring Powers unite in this their growing renewal and purity, in the same proportion there springs forth freely and proceeds from their union a new and glorious Energy of Spiritual LIFE and Spiritual DISCERNMENT.

In other words we see THE FORMATION UNDER GOD WITHIN OUR SPIRITS OF THE RENEWED WILL. And we see this in a manner most conducive to the practically realizing in our own souls this glorious end. Our Hate, before wrathful, causeless, and false—Hatred of our brother and Hatred of God—has become that Hatred of Sin, which is essentially at one with our equally new Love of Holiness. And how has it become so? It has been penetrated and transformed by the same light of Spiritual TRUTH, which, when manifested as TRUTHFUL LAW, is of power under the Spirit to purify the Affections also, though it is yet more closely and essentially related to the reasonable Intellect. For God's TRUTH is indeed the proper food of man as he is a REASONABLE Being; and if under God it be of power to hallow his Affections by thus imbuing and seasoning them with its Spiritual Light, how much more must it be of power to renew and spiritualize his Intellect, to which it more intimately and properly corresponds?

We have before (B. I. p. 175) found occasion to express our admiration and surprise at the sagacity and truthfulness of those psychological views which were held by Plato and Aristotle, and in virtue of which we seem to see, in these great Gentile Spirits, unconscious witnesses to the teaching of our Lord. Now, however, our admiration for them finds its just limits; and we perceive their failure in arriving at any genuine practical result. We perceive that these two primary Affections of our Nature cannot by any possibility be reconciled with each other and with the Intellect, unless each is purified and renewed through THE TRUTH, and thus raised at once into its own true Being

and into a capacity for real Oneness with its kindred Elements. It is now clear to us that with the Platonic or Aristotelian *ὀργιστικόν*, *ἐπιθυμητικόν*, and *λογικόν*, as our only materials, we are powerless to build up even the Individual Mind : still more powerless to construct that real and enduring Polity or City of Man which is also the City of the Great King. Whatever indeed could fairly be hoped for from these primary Elements of our Being, in their perverted or actual condition,—whatever could by any human ingenuity be shaped out of them, or deduced from them, towards accomplishing this worthiest object of our human strivings—all this we have presented to us, in the books of these Philosophers and especially in the Republic of Plato. And yet we see all this issuing, so far as regards any practical or available result, in a failure the most signal and instructive:—specially in a deep perversion of all which concerns the essential Truth of our human Affections, of all which concerns the great and holy Reality of a pure domestic or family Life, the very Citadel and Sanctuary of this enduring City. Whereas, when we turn ourselves and look up to the Mount of our Lord's Legislation, we see laid down before our eyes, in a few sharp and clear lines, the effectual Method by which wrathful Hate is raised out of its perverted Form, into its proper and holy Truth : namely, into that Zealous Hatred of Evil which, though not indeed identical with a Free and Holy Love for Good and for its Author, is yet in perfect harmony with it. And we perceive further, how selfish Lust, which is the master-idol of this holy Love, and which before had usurped its central throne within our souls, is, in like manner, cast

forth with all its evil legion : to the end that Christ may reign supreme, in the hearts where Belial before triumphed. And this self-sacrificing and holy Love of Righteousness, and of Him who is our Righteousness, is thus brought out distinctly before our eyes as that essential TRUTH of our Affections, whereof selfish and unholy Lust is the essential FALSEHOOD.

But even as we now clearly see that this is the Divine, and yet humanly intelligible Method of our Renewal in the Spirit of our Mind,—the only way in which this Pagan ὀργιστικόν and ἐπιθυμητικόν can be Christianized ; and as we further clearly see that this renewal of our corrupt Affections can be effected only by making them TRUTHFUL, by penetrating them throughout with the Spirit of TRUTH and with that LAW which is THE TRUTH ; so do we also see, and not less clearly, in this Divine mirror of our inmost Being, that such an essential Truthfulness cannot be imparted to them by the λογικόν or λογιστικόν : that is, by the natural, unrenewed, and unspiritualized Intellect.

We perceive that this third and completing Element of our Being must for us be no longer the *mere* λογικόν,—the mere human Intellect, uninformed by the Word, unquickened by the Spirit, of God. That falsely and scantily apprehending λογικόν—that poor yet proud Intellect, must receive meekly into itself the engrafted word—the λογικόν ἄδολον γάλα. And as it must be thus ever nourished towards the fulness of its stature by the sincere milk of God's Word, so must it from day to day be more thoroughly pervaded and transformed by the influences of His Spirit ;

and thus, under the WORD and SPIRIT of God, the Pagan λογικόν becomes the Christian λογικό-πνευματικόν. The MERE REASON, thus pervaded and informed by the Word and Spirit of absolute TRUTH, becomes the SPIRITUALIZED REASON: the CARNAL UNDERSTANDING becomes that UNDERSTANDING WHICH IS THE KNOWLEDGE OF THE HOLY.

Now also we begin to perceive that in this Oneness with ourselves, through the unity of the Spirit and through the pervading and seasoning virtue of spiritual TRUTH, lies our own real, indwelling, Spiritual POWER: that even as these distinct Elements of our Being are, in their Unrenewedness, necessarily disunited, so are they in their disunion necessarily weak and impotent for good. So long as they remain in this evil condition, these members of our inward Being are at war with each other. Each would fain give its own Law to the whole. And this essentially unstable and uncertain Law in our members is certain and stable. only in its enmity to that Law in our Minds which is the Law of Christ, and which expresses the Mind of the Spirit.

And again, as this Oneness with ourselves is the ground of all genuine individual Energy for good, so is it the ground and condition, first, of ALL REAL ONENESS WITH OTHERS—of our true Unity as members of a Family, of our true Unity as members of a Nation in Church and State,—and next, of ALL REAL AND ENDURING POWER IN THESE LARGER AND WORTHIER PERSONALITIES INTO WHICH OUR INDIVIDUAL LIFE IS UNDER GOD PROGRESSIVELY UNFOLDED. Only with such solid and well-squared stones can the City of God be built: only with the mortar of this unity can they be cemented. And if

for these stones we have but bricks, and for this mortar, slime, we can build only Babels,—Cities of Confusion—for whose profane citizens God's Law has no Holiness, His Judgements no terror; for whom Lawlessness is as a Law, and whose end is that they perish miserably and for ever.

In this light of Christ we perceive that though it is through the Intellect that God's TRUTH must *first* reach us, so far at least as that TRUTH is embodied in holy Law (and we shall find the same principle to hold with regard to all other Forms in which this TRUTH can manifest itself to us), it is not by the Intellect only that we continue to apprehend it, as our renewal advances. As our Affections become truthful and pure, this pure Light of Divine TRUTH shines through *them* also into our souls. Our growing Love of the Holy, our growing Hatred of the Unholy, imply a genuine Discernment of each; for the one is, in God's Truth and essentially, hateful, the other essentially lovely: and thus our whole Being, in Affection as well as Intellect, or, in our Lord's pregnant symbolic language, OUR WHOLE BODY, becomes full of light: even as it becomes full of darkness when the sources of Hate and Love within us are thoroughly penetrated and perverted by the Wisdom which is earthly, sensual, devilish.

Nor can it justly be said that this is a speculative rather than a practical view: for, independently of all theory on the subject, who among us has not sometimes been astonished at the clear Insight into holy Truth of a pure and innocent soul, in which yet the mere intellectual light has shone but feebly: or again, at the absolute incapacity for any such Discernment in the confirmed worldly mind?

Most true indeed it is, that, through the Divine discipline and purification, we become capable of apprehending and receiving the TRUTH of God through all our Faculties and Energies, practical as well as contemplative. Nor is this from the want of any real distinction between the Office of our Intellect and the Offices of our primary Affections, in Religion ; but because these several Elements of our Being are indeed only distinct organs for apprehending THE HOLY in all its manifold Oneness, in all its length and breadth, and height and depth.

As with our purified Intellect we discern, so with our hallowed Affections we feel and love The Holy : but this Feeling and this Love actually constitute a Discernment perfect in its kind, and perfectly at one with that more intellectual Insight.

This mode of perceiving the Spiritually Beautiful and True corresponds, in the order of inward Realities, to the outward sense of touch. It is an apprehension of the Holy more solid as it were and many-sided than the mere Intellect, as a distinct Element of our Being, is capable either of receiving or communicating : just as our apprehension of a visible and tangible object is more complete and solid when we have touched and handled it, than when we have only looked at it,—however strong and clear may be our eyesight. To this actual contact with the spiritual objects of our perception St. Paul chiefly refers, when he speaks of our senses (*αἰσθητήρια*) being exercised to discern good and evil ; and other languages have recognized the closeness of this analogy ; as may be exemplified in our own word *Feeling*, and in the German *Empfindung*,

or *Inward Finding*. Again, the true or real HEARING lies between this SEEING and this FEELING. To discern THE TRUTH of Holy Being is spiritual Seeing, or Seeing in its full Reality. To conform ourselves to that Holy LAW which corresponds to and which is THE TRUTH, is Spiritual or Real Hearing; a sense in which we find it continually used in Scripture: as for example in the prophetic Denunciations and Revelations of God's Will, which must be spoken in the ears of the children of Israel, whether they will hear or whether they will forbear.

Such a true SEEING and HEARING are the precursors and conditions of that spiritual contact—or, in the simple and emphatic language of Scripture, of that BEING JOINED—whereby we enjoy real and quickening Communion with all holy Being, and whereby therefore we do ourselves effectually and finally enter into the Divine Order of our proper Holiness and Blessedness.

And here let us supply a necessary correction to what has been said of the essential want of unity in itself, and the consequent instability and weakness of the unrenewed Mind. True it is that the Reuben within us, the natural Insight, is both essentially profane, and essentially unstable and incapable of true excellence. Nevertheless our unrenewed or false and evil state, which is ever an idol and a mockery of our true Being, can delude us by a counterfeit even of this solid apprehension, this inward consistency and strength. The man who sells himself, heart and mind, soul and body, to work wickedness, has his reward. For a time at least he receives his wages. The Powers of hating and of loving which are within him, being now

penetrated and imbued throughout with that LAW of UNTRUTH which is the Law of Sin and Death, and with that carnal mind of which this Law is the expression and the organ, grow out into a confirmed and portentous nature of evil, not without its own terrible consistency. These elementary powers of hating and of loving are now for him an inveterate hatred of good, a confirmed love of evil; and from the false union of these Powers, thus penetrated by the perverted and serpentine Intellect, is engendered that confirmed evil Will which is essentially opposed to the Will of God, and whose inward light is great darkness.

And even the worldly Mind which grows not out into such gigantic wickedness, fails to do so for the most part, from want of Power rather than from want of Will. Even the less powerful man, in whom the inward light has thus become darkness, believes it to be light: has, that is, a most practical faith in his own convictions, though they are essentially opposed to God's Truth. He holds the results of his perverted experience, his knowledge of the manifold forms of Falsehood, to be true Wisdom, and is fearfully at one with himself for all Energies and Acts of evil. It is indeed in this region of the WILL, of our Being in its full unfolding, whether for good or for evil, that the Kingdom of darkness and of spiritual wickedness in high places, manifests itself most clearly, in its absolute and eternal enmity to the Kingdom of God in Christ. Jeremy Taylor has well said, that when a great Intellect and great Affections meet in the order of that Kingdom, they issue in a great Saint. And the converse of this is not less true. For when these original Elements of our Being in their more power-

ful manifestations are thoroughly imbued with the Spirit which reigns in the children of disobedience, there results that iron Will of evil, that terrible Energy of Self-will and Self-aggrandizement, of Hatred, of Lust, and of Profaneness, which at once reveals and scourges the deep corruption of our fallen nature. It is thus that the bad, strong in consistent evil, and armed in their perfect wickedness, too often obtain an easy victory over the infirm and vacillating good.

From such opposing results we are enabled to perceive how the WILL, that mysterious Element or Energy of our Being, that essential ground of our Personality, proceeds and is matured within us. The very idea of a WILL, and of PERSONAL BEING, whereof it is the essential ground and condition, involves the idea of some such inward unity. We must in some definite and practical sense be at one with ourselves,—there must, at all events, be some predominant energy within us—before we can be rightly or even intelligibly said to have a Will. A man's Will may be a Will of good, or it may be a Will of evil: but whichever it is, it does and must characterize the man. Nothing can determine his actual personal character, really and decisively, but his Will. As this tends freely to good or to evil, the man is in the highest spiritual Reality a good or a bad man. And as the Will thus determines the personal character of the individual, it must of necessity have a determinate personal character of its own.

But we are now in a condition to see more than this: to perceive what this Will, the essential ground of our Personality, really is; in what manner and by what means

it proceeds and is matured within us, whether for good or for evil; under what Divine discipline, ACCEPTED BY FAITH AND REALIZED IN HOPE AND LOVE, it flows forth as a growing Energy of spiritual Holiness and Blessedness, as a Will renewed from day to day, from stature to stature, and from glory to glory; and again, under what opposing influences, SINFULLY ADMITTED INTO OUR HEARTS AND EMBODIED IN OUR LIVES, that unholy Will of Self and Evil which is enmity to God, is so matured and confirmed within us, as to become the essential and permanent character of our personal Being, the essential and permanent ground of unholiness and misery within us.

How these twin impulses of Hate and Love affect the Will, and are therefore essential Elements of Personal Character, we perceive at once, independently even of the foregoing investigations, when we bear in mind that our Personal Character, at any period of its formation, is in no small degree determined and manifested by what we most hate and love. From these two founts within our hearts is fed that stream of living Energy which is ever being penetrated and pervaded by the reasonable Intellect, ever flowing forth upon Action and determining Character.

Moreover, this Reasonable Intellect is, as we have already in part seen, THE FIRST AND CHIEFEST POINT OF CONTACT, AS WELL AS THE PERMANENT CHANNEL FOR COMMUNION, between the spirit of man and the Spirit of God. Through this human Reason, continually pervaded and renewed, in the manner we have been contemplating, by the Word and Spirit of God, that Word which is living TRUTH, and that Spirit which is quickening TRUTH, reach and pervade,

for purification and renewal, the two other essential Elements of our human Personality. So at length “we shine full alchemized.” So at length we hate what in God’s eyes is hateful—in other words, what is hateful in itself and essentially :—we love what is thus lovely. So at length our Intellect, before meagre, unstable, incapable of excellence ; but now enriched by this rising tide of pure Affections, by the still succeeding and ever-heightening waves of holy impulse, pours itself forth freely and strongly on its genuine Objects. It is another, and yet the same. In thus becoming the *practical* Reason endowed with all holy practical Energies, it has also become the *pure* Reason endowed with all piercing Spiritual Insight. And as we may rightly contemplate this now united yet threefold stream,—wherein all the real Elements of our personal Being interpenetrate intimately with each other in the unity of the Spirit,—either as the hallowed Affections, or as the spiritualized Reason ; so may we with still higher truth regard this MIND in its now perfect Renewal and intimate Oneness with itself, as THE RENEWED WILL, as the Christian and Spiritual MAN in his true Personality,—THE MAN RENEWED IN THE SPIRIT OF HIS MIND.

If then we would see our way through the tangled mazes of that Philosophy whose province is the inward Constitution of man, we shall find that this Divine Legislation illumines its inmost recesses, with a guiding light stronger and steadier than can be supplied from any human source. We shall find that this perfect revelation of holy Being and of holy LAW not only guards that Constitution in its integrity, but sets forth to us its true FORM and its genuine SPIRIT ; in order that the guardianship, which it is ordained

to exercise over reasonable and spiritual Beings, may for them be fitting and effectual.

We have already perceived that a primary and most important religious Office of the Intellect is the Discernment, in order to acceptance, of holy LAW, as being, in the fullest import of the term, SYMBOLIC of holy LIFE: namely, as effectually presenting to us that LAW from without, and as ministering at the same time to its bringing in, and so to its final Establishment within us, to be at once THE LAW AND SPIRIT OF OUR LIFE, manifested in a free and rejoicing Obedience.

And not only have we thus seen the point of that wedge inserted, which, continually driven deeper by the Spirit of God, is of power to cleave the most gnarled and impracticable natures, and to separate in them the good from the evil; but we now further see how, under these repeated shocks, the evil Will of our Unrenewedness is broken and shattered to pieces, and how the germ of a holy Will, implanted in its room, proceeds daily within us towards a fuller and fuller maturity. And we shall find that no idea of the Will in man is more practically clear or more philosophically true, than that which we derive from this Divine Legislation for destroying the Will of evil, and for guarding the Will of holiness, from its implanted germ to its indwelling and manifested maturity.

When at length these primal Affections in their two-fold Energy of Hate and Love are at one, or in real inward harmony with each other, through an effectual and final reception into themselves of holy LAW as it is THE TRUTH of our whole Being, and as it is more especially the corre-

late of our spiritualized Reason; then also has the renewed WILL proceeded within us; then not only do we love God and goodness, and hate the thing that is evil, but we do this with all our heart and mind, and soul and strength. We freely obey the Law of Holiness with the united Energy of our whole renewed Being, and with a clear and loving Insight into its Spiritual Beauty. And in like manner we may truly affirm, that when these two primary Affections have been thoroughly pervaded and perverted by that worldly Mind which is also sensual and devilish, then has an evil counterfeit, a fearful idol of the renewed or truly human Will, been generated and matured in our souls; then are our feet swift to shed blood.

On the degree in which the one or the other Will is actually formed within us, depends our spiritual condition, our Real State, as well in itself as before God. And this Divine Legislation does also endow us with a further and a still more practical Truth—namely, that although Christ can have no *concord* with Belial, nor the worldly with the spiritual Mind, still this worldly Mind with its evil Will is never, while we remain on earth, wholly subdued and cast forth, even by the continual wrestlings of its more mighty antagonist, that Will and Spirit of Renewal which under the Spirit of God is daily proceeding within us; and which will be at length enabled as a Prince of God to prevail, even to the final casting forth, in His good time, of the unrenewed and profane spirit which gendereth unto bondage. And herein we may see an example of the Truth, that the Scripture story of God's Church and People, while it presents to us a series of historical facts

as they actually took place, does also, by means of those very facts, endow us with the deepest spiritual instruction.

A single instance of this principle can indeed have but little force compared with the powerful effect on our minds of those numerous and important examples of it which a due examination of the Old Testament, from this point of view, presents to us as converging to the establishment of the great Christian and Spiritual Verities. Still, even independently of such a sustained examination, we are not seldom startled by some striking though insulated manifestation of this close connexion between the outward and the inward story of Man. We feel that, in the lesser realm and kingdom of God which is within us, some of the old inhabitants of the land must still be left unrooted out, that they may teach our hands to war and our fingers to fight: that they also may thus be successively and effectually subjected to that holy Will of Renewal which is, under God, the rightful sovereign of this inward realm, and may become hewers of wood and drawers of water in the service of its City and Temple.

It needs however such a fuller consideration of this special form of God's teaching, to convince us how definite and exact a knowledge even of His deeper and more spiritual revelations may thus be brought home to us: how even the Christian Scriptures require their more absolute spirituality to be clothed upon with this earlier Body of Divine teaching, both in its historic and symbolic import. Thus will the history be for us penetrated throughout by spiritual light, thus will spiritual Truth receive those his-

torical manifestations by which it is most effectually revealed and commended to our human Heart as well as to our human Understanding

Nor does this militate against the Truth, that the complete, the final and absolutely Spiritual Revelation of God to Man, is and can only be by Christ. For the Law and the Prophets speak of Him, and in understanding them we understand Him; and if they be necessary to our fully entering into the Christian Revelation, still more necessary is that Revelation to our fully entering into them. For example, we can nowhere in the old Testament find expositions so direct and full, so absolutely open and unveiled, of the great spiritual Realities now before us, as those which are presented in the Sermon on the Mount, and especially in the three great Aspirations of the Lord's Prayer. Yet even these truthful utterances of all that is most spiritual within us may be rightly contemplated, not only as being themselves *spiritual* Realities, but as possessing also the *symbolic* character we have spoken of:—as of power, that is, when rightly discerned and used, actually to endow our souls with an ever-growing spirituality. Thus the first Aspiration, “Hallowed be thy Name,” at once sets forth and sets forward, in the fullest and most practical manner, the acceptance by Faith of that revealed, holy, and Truthful Law, the inward and real receiving of which is the inward and real Hallowing of His Name. The second Aspiration, “Thy Kingdom come,” does also at once fully present to us, and growingly realize in our own souls, the consequent purification of our Affections through Hope, in their twofold central heart.

The third Aspiration, "Thy Will be done as in earth so in heaven," represents to us, and in proportion to its truthful earnestness ACTUALLY IS, the resulting Procession within our Spirits of the renewed Will of holy Love.

Thus we see that although these Aspirations are, in the true meaning of the term, SYMBOLS of the very highest Spiritual Realities, they are themselves SPIRITUAL REALITIES of a higher order than HOLY LAW or than any ACTS done by holy men of old can be. For these ASPIRATIONS are indeed, in their earnest Truthfulness, the informing and quickening Spirit by which that whole threefold Body of TRUTHFUL LAW is realized in a living Obedience, and which, when clothed upon with this spiritual Body of holy Law, issues in ACTS of Obedience at once more real and more free than could be performed by them of old time. For as, in the highest Truth, John Baptist was greater than the greatest of these, so, in the same Truth, is the least in Christ's Spiritual Kingdom greater than he.

And now we are prepared to perceive that our Lord's teaching on the Mount does, in accordance with our anticipations (B. I. pp. 9, 10), virtually set forth to us more than the merely objective or outward Province of the Intellect in Religion, more even than its inward Being and Character. We see, that though from one point of view this human Intellect may be rightly contemplated as a distinct fundamental Element of our Being, and as having, during a given stage or phase of that Being, a perfectly definite and essentially unchangeable character or Type, this point of view is neither the most comprehensive nor the most spiritual; and is indeed rather that of the Gentile

than of the Christian Philosophy. We see that with regard to the fundamental Affections, as well as with regard to the Intellect, the former is a Philosophy of mere Being, the latter a Philosophy of Being contemplated as essentially capable both of fundamental change and of indefinite growth. The one Philosophy regards man simply as *sevend* or BEING, the other as *werdend* also, or *im Werden*,—that is, AS EVER BECOMING.

On this most real and fundamental distinction much will be found to depend. It is indeed hardly if at all less important than the great primary distinction between these two Philosophies, namely, that the one is in all respects, practical as well as speculative, absolutely true; the other, so far false in speculation, as to be in practice essentially incapable of fulfilling the ends it aims at.

The Christian Philosophy, which is a legitimate deduction and result from this Teaching of our Lord, recognizes on the one hand a false and evil, on the other, a true and holy state of the primal or fontal Affections, as well as of the Intellect: and it further recognizes a false and evil, as well as a true and holy state of the Will; the one resulting from a false and evil union of the Intellect and Affections in their unrenewedness, the other from a true and holy union of the same in that state of daily, and at length of perfected renewal, into which they are brought under the informing and quickening influences of the Word and Spirit of God. And these principles it presents to us not in the form of merely speculative and barren Truths, but in all their essentially practical relations with holy LAW, outward as well as inward, and with holy LIFE. Thus a

theory of our Being which, contemplated as a mere theory, might be valueless, or, by inflaming our intellectual pride, prejudicial to our moral and spiritual advancement, becomes our instruction and edification in righteousness unto holiness ; a light to our path and a lantern to our feet.

But, even as a mere theory, how infinitely fuller and more complete is the Christian than the Gentile Philosophy. The very highest object which the latter proposed to itself, to say nothing of its want of power to realize that object, is by comparison essentially meagre and inadequate. What this highest object was, we may fairly infer from the Republic of Plato, that master-work, in which he proceeds to build up before our eyes the Individual, and the State.

Having elsewhere applied his searching analysis to the detection and casting forth of the counterfeits or idols of these, here at length he would place them before us in their true Forms, and approve himself as a diligent and wise master-builder, skilled not only in the squaring and Polishing of his stones and beams, but in their effectual fitting together for the construction of an enduring City.

Now, as Schleiermacher has well observed, a fundamental assumption on which this constructive Philosophy proceeds is, that in every Greek Community, that is, in every Community to which Plato contemplates its application, there already exist all those Powers, physical, intellectual, and moral, which are the necessary materials for thus building up the State and the Individual.

To cultivate and train by fitting discipline what already exists in the bosom of such a Community, he acknow-

ledges to be indeed expedient; but the chief aim of his acute and elaborate investigation is *administrative*,—the rightly ordering and employing these already existing Powers and Energies,—the educing from them and making available for the State or for the Individual, the greatest sum of moral and political good which they are capable of yielding, and the rendering whatever of evil this natural store may contain, least injurious to the public and private welfare, by a repressive legislation.

Seen from this point of view, the Gentile Philosophy stands distinctly and fundamentally opposed to the Christian. The Gentile Philosophy assumes that the materials necessary for building up our true Being, and so for constructing an enduring City or State, are by Nature all at hand: the Christian—that by Nature they are all wanting. The Gentile therefore contents itself with making the most of the man as he is: the Christian ignores this *actual man*. *He* must die daily, he must perish and be forgotten, that the real man, the man renewed from day to day in the spirit of his mind, may live, and become available not only for his own holiness and blessedness, but as a fitting stone also,—as a pillar it may be or a jewel, to be built in to that Citadel, which is also the Temple, of the great King.

Now compared with this difference, all other distinctions between the two Philosophies are unimportant. Indeed, those which are of real importance may all be traced to this, and merge in it. Such a fundamental failure cannot indeed justly be made an accusation against the Gentile Philosophy: for that Philosophy had no means for raising itself above this obstructed and merely human point of view.

But a similar failure becomes a very serious charge against any scheme of Philosophy purporting to be Christian ; inasmuch as the Christian point of view is here essentially different from the Pagan, and takes in a far wider and more comprehensive range.

And may not this charge be justly brought against too many of those Schemes of Philosophy which, whether they have been adopted or modified from the ancients, or devised by ourselves, we have been accustomed to regard and even to inculcate, as either in the main consistent with Christianity, or at all events as not fatally or dangerously opposed to it ? And is it not further true, that even those very discussions which have grown out of the doctrines of Christianity have not seldom been treated in the spirit rather of a Pagan than of a Christian Philosophy ? If, for instance, we examine the controversies concerning the Freedom of the Will, in the light of our Lord's Teaching on the Mount, we shall be surprised to find how much of the very ground on which they stand, is by this Teaching cut away from under them. In a Christian Philosophy derived from this authentic source, there is indeed no room for the *abstract* question whether or not the human Will is free : yet were this central question withdrawn from them, how much must these controversies shrink in volume and importance. Now in a practical, and, so far as this ministers to practice, in a speculative point of view, the Sermon on the Mount fully solves that great mystery of the human Will with which these controversies would deal. We there obtain a definite practical idea of the Will, as resulting from an actual reconciliation and union of the

Intellect and Affections :—whatever mystery may at first, or even permanently, envelop the essential Being and Character of the third Reality, which is more and other than either of its Elements. We perceive further that this reconciliation may, like that of Herod and Pilate, be a false and evil one, issuing in the real slavery of a confirmed Will of evil, and in that spiritual darkness which is very great ; but that it may also be a genuine reconciliation, issuing in true Freedom of the Will, and in the blessed Energies of a holy Life, and of that pure and large Spiritual Discernment which is presented to us under the image of the whole Body being full of light.

It is not however merely these two distinct conditions of the human Will—its natural Slavery as unrenewed, and its spiritual or real Freedom as renewed—which are there set forth to us. We discern what for us, to whom these things must be LIFE OR DEATH, is of immeasurably greater importance : namely THE MEANS by which our human Will may actually be raised out of its natural Slavery into its spiritual Freedom. We see this new Freedom in the very process of its bringing in :—first, as apprehended by Faith ; then immediately, as the object of all our earnest and hopeful Aspirations ; next, as at once the constant aim and the growing result of our daily strivings after good, of our daily wrestlings with evil ; and lastly, as that inwardly formed and indwelling Freedom wherewith, through His TRUTH and WAY, Christ makes us free indeed : the glorious liberty of the Sons of God.

And thus beholding the growth and inward procession of this Spiritual Freedom, which alone is the genuine Free-

dom of the Will, we perceive its true relations to holy Law, and that it is in no respect a capricious or a lawless Freedom. We see that it consists not in a subordination of holy Law to our actual Will, whether in its entire unrenewedness, or in its daily advance towards a complete renewal ; but, on the contrary, in a subordination, ever becoming more inward and free, of our own Will, whatever may be its actual state, to that LAW of Christ revealed on the Mount, which is the genuine expression and unfolding to us *under practical Forms* of holy Personal Being ; in other words, of that holy Will which *is* the Will of God, which *ought to be* our Will, and which then chiefly is so, when we say in Spirit and in Truth,—in the Spirit of obedience to that LAW which is the TRUTH—THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

But again, our Lord's Teaching on the Mount enables us, sufficiently for all purposes of holy practice, to discern this ordained procession within our spirits of the renewed and emancipated Will, in its objective Character and Manifestations as well as in its subjective Reality :—to contemplate these Energies of the Mind renewed from day to day, not only as coming in or as indwelling, but also as going out, flowing forth freely, that is, on their proper objects.

As to its inward or subjective Reality, this Renewal is, as we have already seen, briefly yet perfectly set forth in the three great Aspirations of the Lord's Prayer, contemplated as having become the truthful and fervent utterance of our inmost Spirit. As to its outward or objective Manifestations, the same Renewal is set forth in that complete threefold Body of holy Law which corresponds to

these Aspirations as the living Body to the quickening Spirit—in that LAW which is THE TRUTH, contemplated as having become for our hearts and lives an inward Law freely and rejoicingly obeyed ; as having, that is, become in US THE LIFE.

Thus the renewed and emancipated Will, both in its inward and outward character, is set forth to us for acceptance through Faith and faithful Obedience in that first entire portion of the Sermon on the Mount which we have distinguished as THE TRUTH, whilst in its last portion, which we have called THE LIFE, this Renewal is presented in the same twofold character as already indeed realized through LOVE in our own spirits. And in the same manner we are in a condition at once to perceive that its central portion, THE WAY, presents to our growing Hopes that right Method, those effectual Means, through faithful and hopeful continuance in the use of which, the same Renewal and Emancipation of the Will actually and intelligibly advances from day to day.

And now we become aware that, whether in its TRUTH, in its WAY, or in its LIFE, this RENEWAL OF THE WILL, WHICH IS ALSO ITS RESTORATION TO FREEDOM, has really been throughout, the main subject-matter, the chief end and aim of our enquiry. Only it seemed necessary to clear our way by first considering the Province of the INTELLECT in Religion. For, whether it be willingly or unwillingly, we soon find ourselves irresistibly led to the conclusion, that all Truth, however ultimately influential over the Affections and the Will, MUST FIRST FIND ACCESS TO THEM THROUGH THE INTELLECT.

We have now seen that a primary Office of the Intel-

lect in Religion is the discernment, in order to its acceptance by Faith, of holy Law : that is, for us as Christians, of God's holy LAW revealed in Christ.

And we have further perceived, that it is the well-founded and assured Hope of this TRUTH becoming for us *inward* TRUTH OR LIFE, and the fear of coming short of so great a Blessedness, which is practically of power to engage our Affections in a course of daily-growing obedience to this TRUTH OR TRUTHFUL LAW, and so gradually to reconcile them with the Intellect, in its ever-increasing Discernment and Acceptance of that LAW which, being THE TRUTH, is the essential correlative and correspondent of its nobler powers, of all its purified and restored Energies. And lastly, we have seen, that from this daily and growing reconciliation of the Intellect and the Affections through such faithful and hopeful Obedience to THE TRUTH, there really results that Renewal from day to day in our Will, the Spirit of our Mind, which is its restoration to true Freedom :—that is, to a free and loving fulfilment of the same TRUTHFUL LAW. This great Process of our Renewal has, however, already occupied us more largely in its two first Elements, THE TRUTH and THE WAY : and we would now rather contemplate it as THE LIFE, that we may see in what manner the free Energies of this NEW LIFE flow forth on their genuine objects, and how in the very act of so exerting themselves they are effectually unfolded and quickened within us.

These Energies are, as we have been already led to infer, twofold. This twin perfection of man's Being, this Urim and Thummim in his breast, is the continual pro-

cession there of a real or spiritual Energy, manifesting itself on the one hand in that highest and freest Action which is the joyful Suffering for Righteousness' sake and for Christ's sake ; and on the other, in a true and loving Discernment both of that Righteousness which is unto Holiness and of that Holy One who is our Rejoicing, and through whom alone this living and quickening Righteousness can flow forth into our souls.

It is this great Reality of an unfolding LIFE,—of Energies starting into Life at the very instant of our exerting them freely and boldly in the strength of Faith and in the immediately realized anticipations of Hope and Love ; it is this daily forming of Christ in our hearts, this daily proceeding of His Spirit within our spirits, which gives so great a value to all our free exertions in His cause and in the cause of His Righteousness.

Such labours of Love may indeed sometimes fail in advancing the spiritual welfare of those for whom they are undergone ; but, in advancing our own, they never fail. Men are often surprised to see what manifold and excellent Energies of Christian Love and Spiritual Discernment flow forth from those who have thus sincerely devoted themselves to advancing the Kingdom and doing the Will of God ; and they say, We knew the child,—but where was then this excellent spirit, where was the promise even, of so glorious a maturity ? Forgetting that

Fearless virtue bringeth boundless gain ;

forgetting that this Spirit has proceeded inwardly and continually, through the faithful and resolute following out, in act and deed, each movement of a holy thought.

And may we not indeed affirm that when the ancient Philosophy illustrates this principle by the fact, that men become good house-builders by building good houses, the very illustration employed sets forth the principle, not only in its highest import, but even in language which the Spirit has consecrated to this very end? Assuredly it is by loving labours for the edification of others, that our own powers for effecting this blessed object are indefinitely increased, that we are ourselves most solidly built up in Christ, and that we are finally clothed upon with our house which is from heaven. How often and how beautifully have we seen this exemplified in those who have dedicated their lives to some holy cause, whether in the lowlier or in the more arduous walks of Christian Exertion? And if we see such persons gradually penetrated and imbued with the righteous cause they have espoused, till they are identified with it and become holy with its holiness, we perceive also what for our present enquiry is still more important—I mean, how wonderfully their Discernment of the Holy, and of the fitting means for realizing it in the minds of others, is unfolded under such a course of strenuous and free exertion in its cause.

This I say, if not more wonderful and heart-rejoicing, has a more immediate bearing on the main object of our investigation. For thus we perceive not only what are the ordained Methods through which the mere or the perverted Intellect is restored to its genuine purity, and in that purity continually unfolded; but how, through its real reconciliation with the similarly purified Affections, it ceases to be either a merely speculative or a perversely

active Power :—how, in becoming thoroughly TRUE, it becomes also thoroughly PRACTICAL, and is filled to overflowing with living Energies.

In this Divine School we learn to regard the human Intellect not merely as a definite unchangeable Element of our Being ; not merely as possessing a capacity for *culture* ; but as essentially capable of real and fundamental *change* :—of a real and effectual transformation in its inmost Spirit. And thus also we are of power to discern it, in its renewal and consequent oneness with the other fundamental Elements of our Being, not merely as INTELLECT, but as MIND. We discern, moreover, the ordained Process by which it becomes so : we contemplate it habitually not merely as BEING, but also and rather as ever BECOMING. For though the Spiritual Birth in which this new Order of Spiritual Growth has its origin, is not less but more real than the natural birth which begins the order of our visible growth, yet in both, this commencement of our Being is as it were a moment, and involved in mystery ; whereas the unfolding or Growth consequent on this Birth is a permanent, and for our real or spiritual Being, an eternal state and condition.

Thus it is that the practical order for us, as baptized and regenerate Christians, is that of Sanctification or Spiritual Growth. And accordingly we find this to be the Order which intelligibly pervades the whole Sermon on the Mount, though the no less real and important Order of Justification is throughout implied in it.

That characteristic, however, of this growing or proceeding Renewal to which we would at present direct

attention, is rather a new, inward and spiritual Unity, than a new and outwardly manifested spiritual Energy, whether it be that of rightly suffering for Christ, or that of truly discerning Him. Through this growing inward Unity we are at length enabled, as has been already affirmed, to contemplate the Intellect not as intellect merely, but as MIND; to perceive that in proportion as this State of Renewal becomes our State, the Intellect is no longer merely a distinct Element of our Being, though indeed it ceases not to be so, either in its true idea or in a thoroughly practical sense. By renewal in the spirit of his Mind, a man does not become a less but a more reasonable Being,—not less but more capable of intellectual Exertion, abstract be it or practical. Yet, on the other hand, the very idea of his renewal in the Spirit of his Mind implies that this Spirit is one, and that the whole Mind of which it is the Spirit—whether this Mind be contemplated as Intellect, as Affection, or as Will,—is intimately pervaded and atoned with itself by this one Spirit.

Moreover, this absolute Oneness with itself of the Mind as renewed, is not for us, under the light of this Divine Teaching, a mere metaphysical abstraction, but a living Reality manifesting itself outwardly also in living Energies. Just as the real Distinctness from each other, of the fundamental Elements of our Being, is borne witness to and established, by that First Order of holy Law delivered on the Mount which we have designated as WORKING LAW; so is this real and ordained Oneness of these Elements with each other, borne witness to, as well as determined and guarded in its integrity, by that Second and nobler Order

of Law which has recently come under our examination, and which we have found reason to characterize as the LAW OF REST, or the LAW OF SPIRITUAL DISCERNMENT. Nor can it rightly be regarded as unjustifiable, or illogical, thus to infer THE TRUE CONSTITUTION OF OUR BEING FROM THE DIVINE LAWS ORDAINED TO DETERMINE AND TO GUARD THAT BEING IN ITS TRUTH. Whatever department of knowledge we may cultivate, whatever form of Being may be the object of our investigations, our main end and aim is to arrive at and to grasp THE LAWS which determine and govern that Form of Being. We might instance from any department of physical Science, in none of which can we have a knowledge more full, more exact and practical, than that of the Laws which really govern this department. And, with regard to the particular province before us, namely, our own Being in its essential and ordained TRUTH, and in the right WAY or Method of its building up towards that TRUTH, our knowledge of THIS PARTICULAR FORM OF BEING derivable from ITS PROPER LAW HERE REVEALED, is no less practically and ideally complete, than in the analogous province of Material Science.

True it is that in comparing the Laws, which are here given to determine and guard God's Spiritual Creation, with those which govern His realm of Matter as such, we perceive a fundamental difference. And perhaps the very deepest insight we can obtain into man's true Being contemplated as the Spiritual creation of God, is derived from the fundamental contrast which this complete revelation of its proper Law brings out between it and His Material Creation.

It may be indeed that the contrast between God's Material and His Spiritual Creation, and so between the Laws which govern these two distinct realms, is a contrast less entire and sharp than we are apt to suppose.

Possibly a profounder, that is, a more Christian Philosophy, may be enabled to contemplate Life—Real or Spiritual LIFE, not only as actuating all matter, which we may already affirm that it does, not only as thus wielding it *instrumentally*, but as ever tending to a more interpenetrative and pervading union with it. To whatever extent The Material is thus livingly pervaded by The Spiritual, as for example in our own visible Earthly Life, to the same extent do the Laws even of our Material Being very worthily and nobly symbolize those of our Spiritual Being. Thus for example, we have already seen (Book III. p. 76) that Medicine, as the Science of our Material Well-being, recognizes not only a TRUTH or True LAW, that is a normal or essentially healthy condition of that Being, but also—and as distinct from this TRUTH of our Material Being—a Right WAY, a practical and available METHOD, through which this its *Real* or proper, may become also its *Actual* Law and Condition.

We have seen that this Science further recognizes a *third* Form of Law, determining and guarding this normal or healthy Life, as a new thing—a real and genuine result of its own Truthful Law—now at length inwrought into us through the actual use of its own right Method. But we see at once that it is only in virtue of such a real interpenetrative alliance with Spirit, that Matter becomes thus capable of an unfolding Life; and therefore of a Law

which contemplates, determines, and guards in it this its capacity for real growth or unfolding,—which thus guards it not as merely *being*, but also and more especially as ever *becoming*. And we see further that Matter, in so far as it is merely wielded instrumentally, and not penetrated and imbued with a living energy, can be contemplated only as *being* and not as *becoming*, and can therefore be subordinated only to a single and invariable Law. This is especially the case with the movements of the planetary Bodies, so far at least as our Philosophy has hitherto discerned them : and accordingly the Law which determines and guards these movements, is so strikingly characterized by this singleness or uniformity, as to present a marked, and for our present purpose a very instructive contrast, with that highest and noblest Form of Law which we have so long been contemplating—namely, the Law of our real or Spiritual LIFE as it is revealed to us on the Mount. And whatever the further investigations of Moral or of Physical Science may effect towards practically bridging over the great gulf, which for us separates these two Orders of Law, we shall do well to bear in mind that in the highest Reality they are, and must remain, essentially distinct ; and therefore, that we may contemplate for our instruction the contrast presented to us by these two striking examples of each Order, without any fear that the contrast itself is apparent only and not real.

All indeed that we can affirm, on the authority of Biological Laws, such as those already instanced from the Science of Medicine, is that in so far as Matter and Spirit are, through the Principle of Life, brought into vital in-

terpenetrative union, Matter, being thus effectually subordinated to the Energies of Spirit, is subordinated also to the Laws which determine and guard those Energies.

It is impossible seriously to maintain, or even really to conceive, these Energies with their proper Laws to be *essentially inherent* in Matter as such.

For ourselves, it is a truth of experience as well as of faith,—a truth to which Death sets his seal, that such living Energies are *separable* from the Matter which they actuate; and that when they are thus divorced from it, the Matter which through their vitality was before living, becomes dead.

That any portion of Matter is even thus wholly withdrawn from the pervading and wielding Energies of the one Holy Personal Being who created it, we shall, I am persuaded, find it equally impossible to conceive. And were such a conception *possible*, it would still be repugnant to all sound Philosophy, as well as to all genuine Revelation.

Whatever portions of matter may from time to time be withdrawn from their living union with any subordinate centre of vitality or of personal Being,—these portions still continue to be pervaded and actuated by Him in whom alone is the Essence and Source of absolutely real Life and absolutely real Personality.

In virtue of this pervading and actuating Power exercised over them by the Divine Mind, or rather—that we may speak more truly and reverentially, and avoid a phrase which Pantheism has in part desecrated—by the one, Holy, Living and Personal God, not only all Persons, but, in a certain limited sense, all Things may be rightly affirmed

to *live*, as well as to move and have their Being. Although in common parlance, as well as in the language of exact knowledge, the term Life has, for the sake of a very real distinction, been applied to Matter only when it is in vital union with subordinate centres of Individual Life ; or, as in Man, of Individual Personality.

Whether however we contemplate Matter, as it is thus pervaded and wielded by the one real Source of all Life and all Energy, or as it is also brought into intimate union with such subordinate and derivative centres of vital Power, we are still concerned to apprehend the Laws which determine and guard *these actuating Energies of Life*, whether they be purely and immediately Divine, or whether they be human or sub-human as derived from God, and not any Laws which determine and guard *the Energies of Matter as such*. For indeed Matter, as such, can exert no Powers or Energies whatever, and can therefore have no Laws determining Energies which it does not possess. And though it be true that we may easily allow ourselves to lapse into a notion that the great Cosmical Forces, such, for example, as Gravitation, are thus *essentially inherent* in Matter, especially if we contemplate them only on the side of their universality and invariableness ; yet, on reflection, we must indignantly reject this view as false and unworthy. And even if there were no deeper ground for thus spurning a notion so closely allied to Pantheism, and therefore to Materialism, the argument for such a notion, so far as it rests on the universality and invariableness of these Laws, may now be sufficiently met, if only by the demonstrations of exact

Science. For through her teachings we are in a condition to perceive why these Laws are thus uniform and invariable, for the whole Realm over which they bear sway :—to perceive that in this Realm no grounds exist for a multi-form or a variable Law, and therefore that *here* we have no right to expect such a Law, from Him in whom there is *essentially* no variableness neither shadow of turning.

And as we may learn thus much even from human wisdom, so are we further taught, by that word and wisdom of God whose lessons we have been so long pondering, that the Law of our Spiritual Being, though it be throughout absolutely at one with itself, is yet by no means a Law of this mere and simple uniformity and invariableness.

On the contrary, we find that, even historically speaking, it is in a real and practical sense variable. For is it not most true that God's Church and People in their infancy lived not under the same Law which now guides and governs them ? And, with regard to its essential character, we are finally taught by our Lord on the Mount, that though the stamp of Unity is deeply impressed on it as a whole, it is no less essentially and permanently a TWOFOLD Law.

We have already seen, by an examination in detail of its several Elements, how that LAW which is THE TRUTH is a Law essentially ONE, yet essentially THREEFOLD; also how THE WAY is no less essentially ONE Way, though it involves THREE distinct Bodies of Directions : lastly, how the very same characteristics do still more intimately pervade THE LAW OF THE LIFE.

Bearing in mind then this real THREEFOLDNESS of each, we may at pleasure fix our gaze exclusively, on its still

more real ONENESS. We may contemplate THE TRUTH as it is ONE TRUTH,—THE WAY as it is ONE WAY,—THE LIFE as it is yet more essentially ONE LIFE. And so are we further empowered to ascend towards a still higher Unity, and to contemplate the Laws of THE TRUTH, THE WAY, AND THE LIFE, AS ONE LIVING BODY OF HOLY LAW. We have seen that both THE WAY and THE LIFE, with the Laws belonging to each, are *virtually* contained in THE TRUTH and in that LAW WHICH IS THE TRUTH. We have seen that this TRUTH with its proper LAW can be fully realized by us, only in that LIFE—can be so realized, only through that WAY. And thus are we led to see that it is this CENTRAL WAY, on which, *practically speaking*, we must throw ourselves,—on which we must exert all our actual Powers, in daily and hopeful Obedience. Lastly, we perceive that there is one portion of this way, which being *its* proper centre, must also be THE CENTRE OF THE WHOLE—of THE TRUTH, THE WAY, AND THE LIFE, CONSIDERED AS ONE. What then is the ESSENTIAL CENTRE, the Heart of hearts, in this perfect and glorious Body of holy Law? This Essential Centre, this living and palpitating Heart, is the WAY of Prayer and Forgiveness.

On this Heart of hearts, at once of holy Law and of holy Obedience, we must fix our steadfast gaze: here it behoves us to pour forth all the united Energies of our Being. By this its Living Centre, we shall most effectually receive into our own spirits and discern with our own spiritual eyesight, the essential, practical ONENESS of the whole Body of Working Law delivered on the Mount.

But when we have done this: when these three distinct Bodies of WORKING LAW have *thus* become for us ONE LAW,

we shall find that from the very bosom of this new Oneness, realized daily for us more and more, as it must be, through daily obedience in Faith and Hope, and daily edification in Love, there is ever proceeding forth a new Spiritual Energy essentially ONE with itself, yet hardly less essentially TWO-FOLD in character. For it is a Free Energy, at once of rightly Suffering for, and of rightly Discerning Christ; having its proper Unity, in Love for Him who first loved us. Then, moreover, shall we see clearly, that for the determination and guardianship of this essentially new Spiritual Energy, our Lord has actually endowed us with that CHRISTIAN DEUTERONOMY, the LAW OF SPIRITUAL DISCERNMENT, which manifests its essential Distinctness from the entire Body of WORKING LAW, as well by the discernible peculiarity of its own character, as by the fact of its being *separately* given by our Lord. On this last very striking and important Fact we have already dwelt, and also on the essentially Distinct Character of this more Spiritual Law. But with regard to the idea of holy Law contemplated as thus essentially TWO-FOLD,—as not only, for our weakness, practically separable into WORKING LAWS and LAWS OF SPIRITUAL DISCERNMENT, but also as really and permanently consisting of these two distinct Elements,—a few additional remarks may serve to clear our views, and may not unaptly conclude this portion of the subject.

We shall perhaps most readily enter into this very real and ultimate distinction, by fixing our minds on the really and intelligibly distinct OBJECTS of these two Orders of Law. Thus we shall perceive that as the whole WORKING LAW is especially ordained to determine and guard the

process of our daily Renewal, by ministering to the daily casting forth from our spirits of the Will of Evil—the daily implanting and unfolding there of that new and holy Will which is at one with the Will of God; even so the whole LAW OF SPIRITUAL DISCERNMENT is ordained to guard from all desecration and falling off,—to determine, in its true Being and towards its genuine Objects—that new and living Energy of Holiness which, in God's order, flows forth freely from this daily strengthened Will and Spirit of Renewal.

By this final Order of holy Law, that blessed Spirit is effectually determined and guarded in its GOINGS OUT, even as it is by that primal Order of holy Law, in its COMINGS IN. Nevertheless, we must bear in mind, that however real and permanent may be the distinction between these two great Orders of holy Law, which we have briefly designated as the LAW OF WORK and the LAW OF REST, and which have their living germs separated in the Fourth Commandment, to find again their true union in partition, on a Mount holier than Sinai,—still the Distinctness from each other which characterizes these fundamental Forms of holy Law is not more real and permanent than the Harmony which binds them into one.

In the healthy, continuous unfolding of our Spiritual LIFE, both these processes, though they are indeed essentially distinct from each other, must yet go on together in living interpenetration. As we are daily renewed in the Spirit of our Mind, so must we daily exercise this unfolding Spirit of Renewal on its ordained and genuine objects. We *must* do so, not as compelled but as free: or, if constrained, the love of Christ constraining us: if compelled, not by

an outward and material, but by an inward and spiritual necessity.

If then we have been thus far safely led on by our Divine Teacher to infer the character and unfoldings of holy Being, from the character and unfoldings of that holy Law which is ordained to determine and guard it, as well in its daily growth as in the stature it has at any time actually attained ; if we have fixed our gaze on this holy Law during its primary separation on Sinai into the LAW OF WORK and the LAW OF REST, and have next discerned it brought further home to the business and bosoms of men, further separating itself into three several Commandments against FALSE HATE, against FALSE LOVE, and against that ESSENTIAL FALSEHOOD BEFORE GOD, which is also ESSENTIAL PROFANENESS—if we have seen this helm and breastplate, this sword at once and shield from out the armoury of God, expanding themselves as a Panoply instinct with Life and Light, that they may ever fit the growing stature and strength of that Christian man whom they are ordained to guard and arm through all his conflicts with the Power of Evil ; and if, finally, they have grown under our gaze into a real living Oneness with each other, now no longer to encumber as well as to defend, but, like the feathered mail of the Angelic hosts, to be at once for strength and protection, for beauty and for glory ;—shall we not be fully justified in our inference, that this Divine Panoply, so closely fitting, and now at length so livingly one with the Spiritual man whom it arrays for victory, must needs truly express and set forth to us his real Form, the just proportion of his limbs and stature.

Even as before—to speak without figure and in simple

truth—even as before, from a Divine Revelation of the distinct Elements of holy Law, we have been enabled to infer those distinct Elements of our Being which they are ordained to guard, and have found this inference justified not only by the joint verdict of human wisdom and human experience, but also by the observed consistency of that verdict with revealed Truth ; so now, having beheld the growing, and at length complete restoration of guardian Law to its true Unity in Distinctness, we are enabled in the light of this further revelation, to perceive at once the ordained Method and Process of a corresponding restoration to their true Unity in Distinctness, of those fundamental Elements of our Being, which by nature are and must remain in mutual and deadly strife.

In this mirror of DIVINE LAW we see most clearly set forth, most worthily symbolized for our instruction in Righteousness, the ceaseless strivings and wrestlings of our spirits under the Holy Spirit of God, towards this ordained Oneness with ourselves, our brethren, and our Father. And here at length, through our discernment of these two great Orders of holy Law—THE LAW OF WORK namely and THE LAW OF REST—as essentially distinct from, and yet as no less essentially one with each other, we are enabled to discern also the corresponding Unity in Distinctness which actually, if not essentially, characterizes the healthy Energies of our renewed Being in their Formation and Exercise.

These final characteristics of holy Law, and of holy Personal Being as corresponding to it, we have seen brought out in their full breadth by the discerned Harmony

at once and Contrast, between the entire WORKING LAW and the entire LAW OF SPIRITUAL DISCERNMENT successively delivered on the Mount. But, if we are desirous of contracting this exceeding breadth to its central intensity, and within the measure of our actual grasp, for daily use and daily edification; then must we fix our gaze stedfastly on that Special Commandment in each Order of Law, which constitutes, not in outward Form only, (though this it does likewise,) but also in inward Import, its real and practical Centre.

In the central WORKING LAW of Prayerful Mercy and Merciful Prayer, and in the central LAW OF REST OR OF SPIRITUAL ENERGY AND SPIRITUAL DISCERNMENT, which by enjoining Prayer on its real grounds, corresponds to and completes this WORKING LAW,—we see all Antagonism, all Contrast, perhaps even all Distinction, between these two great Orders of Law, melting away into a Harmony and Unity at once Spiritual and practical. And in seeing this, we also see and feel that the Spirit and State of Pardon thus presented to us—the ceaseless granting and being granted Forgiveness, is and must be the twofold ever-throbbing Heart of our Christian and Spiritual Life.

In this region of central Contact and Communion, we perceive that whatever antagonism may subsist between the LAW OF WORK and the LAW OF REST, is not and cannot be a hostile, but must be essentially a friendly and sustaining antagonism. For here it is self-evident that the LAW OF REST in no way alters or even modifies, but merely deepens, the traces already drawn by the LAW OF WORK.

And if it also *extends* these traces, it does so only to shew how the same spirit of harmony may be discerned as really extending beyond this living centre—as really bringing the WHOLE LAW OF REST into unity with THE WHOLE LAW OF WORK—a unity no less real and practical than that which here manifests itself so vividly between the *central* Commandments of each.

Just as by the loving Injunction to ask, to seek, and to knock, and by the revelation of those real and spiritual grounds on which this Injunction rests, the all-pervading Communion of Prayer and Mercy is finally and irresistibly commended to our spirits; so by the Injunction to do as we would be done by, which concludes and completes this central Commandment in the LAW OF REST, the very same Life-blood of mutual Love and Reconciliation which issues from the forgiving heart of Prayer, is, by the vital Energy of that heart, poured forth to pervade, to quicken, and unfold, the whole Body of our Christian and Spiritual Obedience. We see at once that this great Commandment, which *is* the Law and the Prophets, though given that it may complete the LAW OF PRAYER, though primarily and essentially belonging to that LAW, does, in the highest Truth, no less essentially belong to and pervade our WHOLE CHRISTIAN LIFE, as being indeed then only a genuine Christian Life when its proper Body of Obedience is throughout penetrated and quickened by its proper Spirit of Prayer. And thus we are led to perceive how this last and most real Distinction which holy Law presents to us, the Distinction namely between the whole LAW OF WORK and the whole LAW OF REST, is yet a distinction which, like that between

Soul and Body, is compatible with a unity the most intimate and harmonious.

As the two distinct Laws of gravitation and voluntary motion, which prevail respectively over Body and Soul as such, are intimately harmonized in our natural Life ; even so are this LAW OF WORK and this LAW OF REST, which prevail respectively over the Body and over the Soul of our Christian Obedience, no less intimately harmonized in our Spiritual LIFE. And as with our natural so with our Spiritual LIFE, it is in this very harmony, this close and intimate union between the outward Body, and the inward Spirit of our Obedience, that that Real LIFE consists.

It is then in this Spirit of Prayer and Mercy that the living and quickening Unity between the LAW OF WORK and the LAW OF REST finds its central bond. It is this Spirit which accepts HOLY LAW from without as a LAW OF WORK, by Faith and Hope ; to fulfil it from within as a LAW OF REST, in Hope and Love.

In examining the LAW OF JUDGING as the ordained Spiritual Completion of the whole LAW WHICH IS THE TRUTH, we have perceived that this whole LAW is intelligibly contained in the complete or Christian LAW OF THE NAME, as in its living germ. And for this reason, and also because the Christian unfoldings on the Mount of this LAW OF THE NAME had not hitherto been examined, it seemed best to give our main attention, in this fourth Book, to the manner in which the now Christian LAW OF THE NAME finds its Spiritual Completion in the LAW OF JUDGING.

It is however no less true that this LAW OF JUDGING, in its full development, through the first five verses of Matt. vii., presents, in still greater perfection and beauty, the Spiritual Completion of that whole threefold LAW OF THE NAME, THE KINGDOM, AND THE WILL, which, as we have seen, is the full development of the LAW OF THE NAME. And since the mutual relations of these two great Orders of holy Law must needs be discerned most completely, by comparing the full development of the one with the full development of the other, they are so presented, in the general Chart of the whole subject accompanying the first Book, as to facilitate such a comparison.

A reference to this, will at once shew not only that the whole LAW OF JUDGING corresponds to and completes the whole LAW WHICH IS THE TRUTH, regarded as a practical or Working Law, but also that each of the three distinct portions of the latter, viz. the LAW OF THE NAME, the LAW OF THE KINGDOM, and the LAW OF THE WILL, finds its ordained, Spiritual Completion in a corresponding Portion of this final LAW OF JUDGING.

The principles on which this assertion rests are already in the main before the reader ; and a few more remarks will enable him to apply them.

With regard then to the first portion of this LAW OF JUDGING which corresponds especially to the LAW OF THE NAME, and which is contained in the words "JUDGE NOT THAT YE BE NOT JUDGED. FOR WITH WHAT JUDGEMENT YE JUDGE, YE SHALL BE JUDGED : AND WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN. AND WHY BEHOLDEST THOU THE MOTE THAT IS IN THY BROTHER'S EYE, BUT

CONSIDEREST NOT THE BEAM THAT IS IN THINE OWN EYE?" we here see in its fulness the fundamental Idea of the whole LAW OF JUDGING. Here the unrenewed and profane Mind, for which holy Law is as yet merely an objective and outward thing, is absolutely rejected and excluded from being a Judge of what is holy or unholy, whether in Persons or in Things. And, that this LAW OF SPIRITUAL DISCERNMENT which completes the LAW OF THE NAME may be itself complete, it contains not only its own Commandment "JUDGE NOT," and its own sanction of Reward and Punishment "FOR WITH WHAT JUDGEMENT YE JUDGE, YE SHALL BE JUDGED: AND WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN;" but also its own reasonable and spiritual grounds, "AND WHY BEHOLDEST THOU THE MOTE THAT IS IN THY BROTHER'S EYE, BUT CONSIDEREST NOT THE BEAM THAT IS IN THINE OWN EYE?"

These three clauses of the LAW OF JUDGING which are contained in the first three verses of the seventh chapter, and which give to the LAW OF THE NAME its proper Spiritual Completion, deal exclusively with that POWER OF SEEING OR DISCERNING which belongs to man as he is A REASONABLE BEING; and they teach us that the discipline ordained by our Lord for this INTELLECTUAL POWER, in its natural or profane state, falls not short of absolute denial and rejection.

Also, in each of these clauses, this unrenewed and profane Insight is contemplated and dealt with as being essentially *servile*. Whether we look at the peremptory Prohibition "JUDGE NOT," or at the awful Sanction which enforces it, or at the soul-piercing question which justifies both,—all is addressed not as to a son, but as to a slave;

not to the nobler emotions of Hope and Love, but to our Powers of implicit Obedience, to our Terror, and our Shame.

And again, in proportion as the more outward NAME becomes the more inward KINGDOM, and sinks down deeper into our hearts, the first thing revealed to us by that now indwelling light is, and must be, not our brother's sinfulness, but our own. And when in this new and penetrating light we have once seen our own actual vileness, how overwhelming must be our shame and confusion of face, to find that we are judging and condemning our brother when we ought to be judging and condemning ourselves:—to find that the real hinderance which is preventing us from effectually extending Christ's Kingdom, is the want of a true Energy of Holiness and so of Spiritual discernment, in ourselves—to find, in our Lord's words, that we CANNOT take the mote out of our brother's eye, because the beam is yet remaining in our own.

And see how, in this central region of the Kingdom contemplated as A REAL INDWELLING POWER, we have passed from outward compulsion and a shame awakened from without (*οὐ κατανοεῖς*), to inward persuasion and an inward sense of shame. Now, that the light of that kingdom which is within us has shone into our hearts, its King, who is not a hard master, that he should bid men see while it is yet dark, may well say "BEHOLD a beam is in thine own eye." And do we not all know that God's first purpose in bringing that light into our hearts, is to convince us of sin—not of our brother's sin, but of our own.

Here, in this realm of living, ever-growing Light and Power, all is inward, all is at one with itself. Commandment, and Sanction, and the Spiritually-reasonable Ground of both, are here all melted into one—are here all within our own hearts, as befits that Kingdom whereof man's heart is the chosen realm and seat. That Shame which God's righteous judgement must otherwise award to us, when we would not, before men and angels, we are here taught and enabled to accept willingly, and as a salutary chastisement towards our own inward blessedness, and towards a real increase in our power of extending to others that Kingdom which God is now daily and inwardly extending to us.

See also how the whole of this heart of the Law of Judging, "OR HOW WILT THOU SAY TO THY BROTHER, LET ME PULL OUT THE MOTE OUT OF THINE EYE, AND BEHOLD A BEAM IS IN THINE OWN EYE?" breathes the same persuasive and effectual appeal to the new heart awakening in our bosoms; and how this moving appeal differs, on the one hand, from the outward and absolute authority of its first portion, and from the inward and spiritual necessity of its last.

Here, in this living, quickening heart of inward growth and growing Power, to which Christ is most effectually present by his Energizing Spirit—here, the last portion also of the great Law of Judging, "THOU HYPOCRITE, FIRST CAST OUT THE BEAM OUT OF THINE OWN EYE, AND THEN SHALT THOU SEE CLEARLY TO CAST OUT THE MOTE OUT OF THY BROTHER'S EYE," which completes the LAW OF THE WILL,

is reconciled and atoned with the first, as well as with this central portion itself, which does indeed grow *out of* the first only that it may grow *into* the last.

It is this very beam, this cold and dark spot in the Sun of our Charity, of our Spiritual Energy and Spiritual Discernment—it is our own actual Unrenewedness in heart and mind, which has indeed lain at the root of all our miserable weakness and unwillingness for good, of all our miserable blindness to it.

This beam it is which must be cast out, that we may indeed DISCERN our brother, to love him and to deliver him from his still-remaining Unrenewedness.

So soon as this has been indeed effected, then it must needs be that our Judgement, as it is an inward Discerning or SEEING, has *first* been purified and renewed,—that we have already turned away from beholding the mote that is in our brother's eye, to consider the beam that is in our own. Then, moreover, must the same Renewal have penetrated also to that second Faculty, by which our reasonable Judgements are embodied and manifested, by which what has been inwardly discerned and decided, is also outwardly ratified and promulgated through the SPEAKING tongue and the HEARING Ear. Then the man, now at length no longer offending in WORD, becomes a perfect man, and able to bridle also the whole body. Then moreover, by the very necessity of this now accomplished Renewal and Freedom, there flows forth from him on his brethren that full Energy of Christian Love which is at once an Energy of Real Communion and of Spiritual Discernment. His eye, from which the beam has

at length been cast out, now rests on his brother, with that untroubled, loving gaze which is itself the Communion of Love, and through which he is indeed JOINED to his brother. So DISCERNING his brethren, he loves and blesses and does good to them, even though they return him enmity and cursing and hate : so BEHOLDING them, he prays for them, even though, rejecting all these other offices of a true Communion, they spitefully entreat, and persecute, and say all manner of evil against him falsely for Christ's sake.

END OF THE FOURTH BOOK.

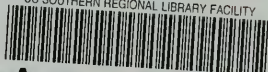
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